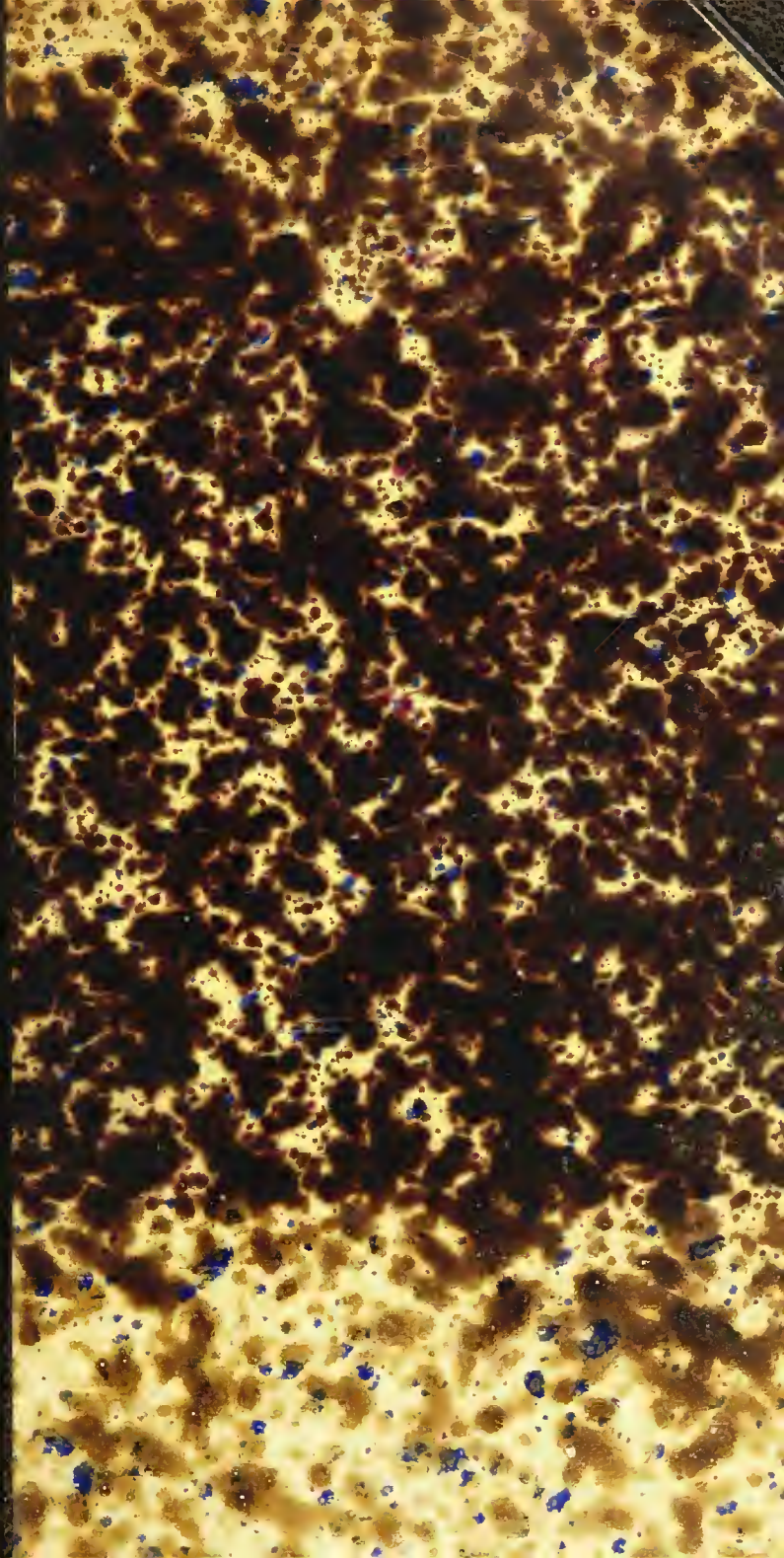


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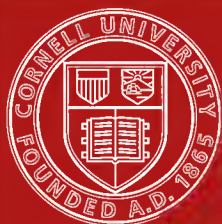
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Presented to the Church Historical Society of
America by A. Cantuar:
Lambeth Palace
Dec 6. 1876.

FAC-SIMILES

OF

CHURCH DOCUMENTS:

PAPERS ISSUED BY THE

HISTORICAL CLUB

OF THE

AMERICAN CHURCH.

1874-79.

PRIVATELY PRINTED.

P R E F A C E .

During the session of the General Convention in New York, October, 1874, a few clergymen and laymen associated together to form the HISTORICAL CLUB, for the purpose of putting in print, by photo-lithographic process, important documents connected with the early history of the American Church. Many such documents are in the archives of the General Convention ; others of great value belong to individuals. It was thought that an effort by which such papers might be multiplied, and, in their integrity, placed beyond the possibility of destruction, would commend itself to all interested in our early ecclesiastical annals.

In the following pages are presented, in a collected form, the papers printed for the HISTORICAL CLUB of the American Church, during the five years of its existence.* In this collection we see letters from English prelates, who, in colonial days, manifested a hearty sympathy with the Church here in its difficulties and trials ; we trace the successive steps by which the American Church was constituted a duly organized autonomous branch of the Church Catholic ; we read the Letters of Consecration of Seabury and White, and the like Letter given to Claggett, the first Bishop consecrated on American soil ; we find important testimony on several points of controversy.

On the importance of many of these documents we need not dwell, nor does it require words to show how much more interesting and valuable they are in the exact fac-simile which photo-lithography affords than they could be in ordinary print.

*Except that No. 13, the "Concordat," is also printed in a larger form, not suitable for binding. In this form it may be had separately.

It is expected that, ere long, perhaps reorganized under a new name, and with some change of plans, the Club will begin again the issue, in fac-simile reprint, of important documents, which have been placed at its disposal. Whatever profits may accrue from the present series of papers will be applied towards defraying the expense of future issues.

The expression of views of persons interested would be very acceptable to the Council of Publication. Letters may be addressed to either member of this Council,

THE RT. REV. WM. STEVENS PERRY, D. D., LL. D.,

Bishop of Iowa,

Davenport, Iowa.

THE REV. CHARLES R. HALE, D. D.,

239 Maryland Avenue, Baltimore, Md.

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ISSUED BY THE

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OF THE

AMERICAN CHURCH.

1874-79.*

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Historical Club.

It is designed to establish an "Historical Club," whose purpose shall be to republish, in fac-simile, by the photo-lithographic process, certain very important documents connected with the early history of the American Church. These MSS. and papers are contained among the archives of the General Convention, and in the hands of private collectors; and it is thought that an effort by which these papers may be multiplied, and, in their integrity, placed beyond the possibility of destruction, will commend itself to those who are interested in historical studies, especially those pertaining to our ecclesiastical annals. The plan of publication is as follows: those associated, - and every one interested is invited to unite in the effort, - agree to pay \$10. annually, the whole amount to be spent in the production of the fac-similes of the MSS., and papers selected by the Council of Publication. The number of copies issued will be limited, and will be divided among the subscribers, a certain number being reserved for those who may subsequently subscribe. The

Council reserve the right, in the event of producing certain papers, in their hands, of a controversial nature, to issue a larger number than usual, and to offer the additional copies for sale, the avails of such sales being employed in producing additional fac. similes.

The first issue of the Club accompanies this circular and illustrates the early Conventions. It will be followed by the production of some interesting Mss., illustrating the effort for the Gospel in the English line. Papers connected with the Consecration of Bp. Seabury will follow, and at a later date, the celebrated Letter addressed by Dr. Looke to Bp. White, and other documents illustrating the early history of Methodism.

For the present, the Council of Publication will consist of the subscriber, and the Rev Charles R. Hale, No. 123, Fifth Avenue, New York, who will act as Secretary and Treasurer of the Club. Correspondence with reference to the purposes of the Club is invited and should be addressed to the Secretary.

Respectfully

William Stevens Perry

New York, October 28th 1874

Extract of a letter from Dr. Keble, Bp. of London,
to the Lords Commissioners of Trade & Plantations, Feb. 17. 1759

Soon after I was made Bp. of London, I went to wait upon King, & laid before him the State of the
Ligion in the Plantations, & the Necessity there was of
settling a Bp. in those Parts. His Majesty heard me
very graciously, upon which I asked him, whether
I might apply to his Ministers. He consented to it,
but I never could have an Opportunity of meeting
with his Ministers. After frequent Delays & no
Hopes of Success, I waited upon King again, & had
his Leave to acquaint his Ministers, that it was his
Majesty's Pleasure, they should take into Consider-
ation, ^(This is a blank in the manuscript)
This produced a Meeting at Newcas-
tle House. The Meeting produced nothing. The
last Effort I made, was by desiring King's
Consent, that I might lay what I had to pro-
pose to his Majesty in Council, which accord-
ingly was done 6 or 7 years ago, & I have heard
nothing of it since.

It may be asked, perhaps, why the present Bp. of
London could not go on with his Jurisdiction a-
broad, as his Predecessor had done ever since
the Reformation of the Colonies?

My Answer is, that if the Jurisdiction had
come to me on the Foot of customary Usage,
as it had done to my Predecessor, till Bp. Gilbert's
Time, I should have made no Difficulty of
acting upon that Foot, & I doubt not, but those
who come after me would have gone on in
the same Way. But when Bp. Gilbert, in Regard

Left known to himself, applied for a Return, & of
Consideration thereof was referred to the Attorney
& Solicitor General, & they reported that the
Jurisdiction was in the Crown, & that the King of
London had no Right to meddle, it was then
for me to consider the Danger that attended
the Invasion of the Privileges of the Crown, which
could not be avoided, but by accepting a
Petition of like Terms, with that which was
granted before, which I judged not proper
for me to do

Extract from
a letter of
Mr. Thurstoll to
Lords, to the
Committee of Trade
& Plantations
Feb. 19. 1759

Lambeth, Oct. 12. 1760.

Good Dr Smith

Having received a long Letter from
Mr Macdonachan, & another from his Followers, I have
written to him a very long Answer, which I have told
him is intended for their perusal also. and I have
ordered Copies of them all to be made for you. God grant,
that the pains, which I have taken, may be of some
Service. I am very much obliged to you for your Account
of him. You will see, that there are two or three ^{small} Chrono-
logical mistakes in it. And all mistakes should be avoid-
ed, but especially all Exaggerations, in speaking of an
Opposer. Such things give him great Advantages. And
they, who in any Part of a Controversy either carry their
Assertions too far, or use too harsh or vehement Expres-
sions, cannot with so good Grace or near so good Effect,
remark & expose the Faults, of which the other side is
guilty. I hope therefore, that Mr Macdonachans Heat will
induce those, who speak or write or act against him to be
very cool: & upon their Guard to take the Benefit of his not
being so. I hope likewise, that his Accusations of the Clergy,

Letter from Dr Smith to
Mr Macdonachan (see)

as not preaching the Doctrines of the Gospel, will induce them, not only to give Caution against any erroneous Opinion into which he may have fallen, which should be done with the utmost Circumspection; but much more, diligently to inculcate whatever Truths border upon his Errors, and whatever Articles he charges them with denying or slighting. For they will greatly discredit him by thus convicting him of false Accusations provided they do it with Mildness and, indeed I think it hath been a pretty general Defect amongst us, that we have not insisted sufficiently in our Discourses on the peculiar Doctrines of Christianity, nor enforced sufficiently our practical Exhortations with peculiarly Christian Motives. This hath furnished the Methodists & others with a Handle for representing us, as mere Moralizers, and as hoping to obey Gods Commands by our own Strength, and be saved by our own good Works. Doubtless they wrong us but they will seem to be in the right, and to be the more scriptural & orthodox preachers, unless we dwell oftener on the fallen Condition of Man, on the Efficacy of Faith, & the Necessity of sanctifying Grace. Doing this, we shall discredit their Imputations upon us; & demonstrate with Weight against the Extremes, into which they run. Many of the Tutors in our Universities have sadly neglected instructing their pupils in Theological Knowledge:

of which all should have a good Tincture; but all, who are intended for Orders, a very strong one. It is indeed the chief thing, that they should learn: the only one, absolutely necessary. I hope due Care is taken about it in your College.

Had I been consulted beforehand about your Convention, I should have been much afraid of its giving Offence: though I am very sensible, that you may as allowably meet to hold friendly Conferences, as any other Set of Men. God be thanked, that you have a Governor, who hath viewed the matter in to just a Light. You will certainly be careful, in your future meetings, neither to give Him, nor the People of any Denomination, nor the Bishop, any Umbrage. Indeed I think you would have done better, if you had asked his Opinion previously, whether you should take this Step. And I wish, that you had addressed yourselves to Him only, and not to me also. Yet I know you meant no Disrespect to Him, and great Civility to me: for which I desire you, good Dr Smith, to return my very hearty Thanks to the whole Assembly at their next meeting, and assure them of my earnest Desire to do good Offices to every one of them in particular, as well as to join with them in serving our Common Cause. No one hath more at

Heart the Establishment of Bishops in America. Few & far, if any, have taken more pains to convince those, on whom it depends, of the need and usefulness of it. But the time for it is not yet come. God grant it may soon. Disposing the Laity of our Church to desire it, and the Dissenters of all sorts to acquiesce in it, is the best thing, that can be done on your side of the Water to hasten it. Without this pressing for it will only retard it.

I am very much obliged to the members of the Convention for their account of the several missions: it should be extremely glad to have the like accounts concerning every one, that is under the Care of the Society. They would assist me very much in making for my own use an orderly Notitia of the whole, to which I could readily on all occasions have Recourse. I must endeavour to make such a one as soon as I have Leisure: for till then I shall not have so distinct a Notion, as I ought, of many Particulars. Amongst other things, I have seen Hints from several Quarters, that we maintain Missionaries in some Places, where the Congregations might well maintain Ministers for themselves. If ^{or procure me any} you can give ~~me~~ certain Informations relating to this matter or any other which is of Consequence to the Society, they will be received very thankfully by

Your loving Brother

Tho. Cant.

Good Mr Peters

God be thanked, that you are come safe, & so much improved in your Health, and have left things in so comfortable a State in Pennsylvania I heartily wish you all possible Benefit from the Waters at Scarborough: and shall be very glad to see you, and discourse with you about American Affairs. But I must beg you to lay aside all Form, and that we may converse together as two plain men, who are fellow servants. The Scheme for Bishops in our Colonies is in the Hands of the Kings ministers, who have promised to consider it; but have not yet declared their Thoughts concerning it. Dr Chandler hath lately made me a Visit, & told me that he shall make no Objection to it. If it suit your Convenience to take the Archbishop of York in your way from Scarborough to London, you will do him a pleasure, and find him a very worthy and able man, and better acquainted, than any one here, with the State of our plantations. I am, with much Esteem, & a Repetition of all good wishes,

Your loving Brother

Tho. Cant.

Lambeth, Aug. 11. 1764.

Broadworth May. 28. 1846.

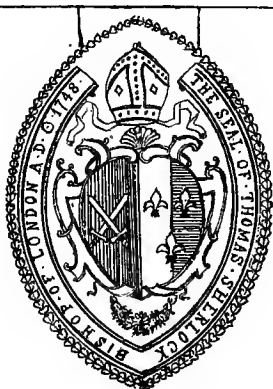
Rev. Dr.

I recd the favor of your letter of the 18th in due time allowing for its coming thro' London as yesterday I was favored with it. (1st of the 23^d) — I came out of town later 4th. I designed, but too early to see anything finished at any part of the American affairs. For persons see thro' the important calls, that that country needs for order & due government, in the new acquisitions, particularly. I think your thought abt. limiting the scheme of slavery, also begin it in Canada might do very well. But what signifies the endeavor of the best friends of that country & consequently of this; except there is clarity & foresight in those who are to execute whatever is planned? — I ought not to despair: but I cannot help having many unhappy thoughts upon the neglect of that great empire, w^{ch} will run down away, wth regards to the Mother country, if it is not properly nourished & supported. What may be produced in time, I cannot say: but your knowledge of that country will be of great service to those that wish well to it. You know my feelings abt. us, & they are always ready; but I can do no more than when, as well as my poor judgment will allow me to be here till July or there abt. I hope & always glad to begin as soon as I have need & as most affectionate & faithful friend. R. B. B.

Registered in the Registry of London

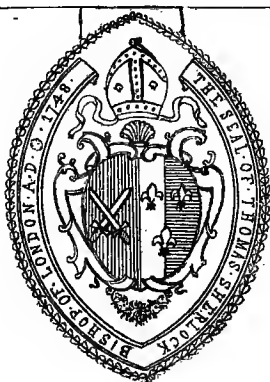
John by divine permission Bishop of Lincoln
 To all to whom these presents shall come or whom
 they may in any wise concern. Know ye
 that at an ordination holden by us with the aid
 and assistance of Almighty God at the request
 and in the stead of the right Reverend Father
 in God Thomas by divine permission Lord x p
 Bishop of London in his Lordship's palace at
 Fulham in the County of Middlesex on Friday x
 the twenty first day of November in the year of our
 Lord one thousand seven hundred and fifty three
 we did admit and promote our beloved in Christ
 Samuel Seabury x p
 to the holy order of a Deacon according to the
 rights and ceremonies of the Church of England
 in that behalf published and provided &c &c &c
 been well recommended to his Lordship for his x
 good life and virtuous attainments and x p
 proficiency in learning with a sufficient title x
 and having been also first examined and approved
 by the Examiner of the said Lord Bishop. In
 Testimony whereof we have caused this x p
 Episcopal Seal of London x p x p to be hereunto
 affixed Dated the day and year above written and
 in the fourth year of our translation x p
 W. Skelton R. 1

John Lincoln



Registered in the Registry of London.
Richard by divine permission Bishop of
 Carlisle To all to whom these presents shall come or
 whom they may in any wise concern. Know ye
 that at an Ordination holden by us with the aid
 and assistance of almighty God at the request &
 and in the stead of the right Reverend Father in
 God Thomas by divine permission Lord Bishop of
 London in his Lordship's palace at Fulham in the
 County of Middlesex on Sunday the twenty third &
 day of September in the year of our Lord one thousand
 seven hundred and fifty three we did admit and
 promote our beloved in Christ Samuel Seabury
 to the holy order of a priest
 according to the Rights and Ceremonies of the
 Church of England in that behalf published and
 provided, & having been well recommended to
 his Lordship for his good life and virtuous
 Attainments and proficiency in learning with a
 sufficient title, and having been also first
 examined and approved by the Examiner of the
 said Lord Bishop. In Testimony whereof we have
 caused the Episcopal Seal of London to be
 to be hereunto affixed Dated the day and year above
 written and in the seventh year of our Consolation.
 W. A. Shelton Sec.

Rick? ☐ Carlisle



Samuel, by divine permission, Bishop of the Episcopal &
Church in Connecticut, To all whom it may concern, Know Ye,
That on the sixteenth day of September One thousand seven hundred
and eighty five, We the Bishop above mentioned solemnly administering
Holy Orders under the protection of Almighty God in Trinity Church
in the City of New Haven in the State of Connecticut did admit and
promote our beloved in Christ Thomas Fitch Oliver A.M. (consecrating
whose Moral, Learning, Age and Ties we were well satisfied) unto the
Holy Order of Priests and him the said Thomas Fitch Oliver &c
did then and there rightly and canonically Ordain Priest: He having
first in our presence made and subscribed a declaration of his Assent
and Conformity to the Articles and Liturgy of the Church of England,
except in matters affected by the civil Constitution of the American
States. In Testimony whereof We have caused our Episcopal Seal
to be hereunto affixed the day and year above written, and in the
first year of our Consecration ~ ~ ~ ~ ~

Samuel [] Bp. Ep. T. H. C.
Connect.



In the Name of the holy and undivided Trinity, Father, Son, and Holy Ghost One God, blessed for ever Amen.

The more with gracious Providence of this merciful God, having put it into the hearts of the Bishops of the Episcopal jurisdiction in Connecticut in North America, to desire that the blessings of a free, valid, and purely Ecclesiastical Episcopacy, might be commuted to them, and a Church regularly formed in that part of the western world upon the most ancient and primitive Model. And application having been made for this purpose by the Reverend St. Samuel Seabury, Archbishop in Connecticut, to the right Reverend the Bishops of the Church in Scotland: The said Bishops having taken their proposal into their serious consideration, most heartily concerned to promote and encourage the same, as far as lay in their power; and accordingly, began the pious and good work recommended to them, by complying with the request of the Clergy in Connecticut, and advancing the said St. Samuel Seabury to the high Order of the Episcopate. At the same time earnestly praying that this Clerk of the Lord should happily become might promoter in his hands, till he should please the great and glorious Head of the Church, to increase the Number of Bishops in America, and send forth more and abun- dantly into that part of his Kingdom. — Stimulated with this pious hope, and earnestly desirous to establish a Band of peace and holy Communion between the two Churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free Conference with Bishop Seabury, after his Expulsion and Abandonment as aforesaid, agreed with him on the following Articles, which are to serve as a Concordate, or Bond of Union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut.

Art. I. They agree in heartily receiving, and humbly and heartily embracing the whole Doctrine of the Gospel, as revealed and set forth in the holy Scriptures: and it is their earnest and united desire to maintain the Analogy of the common Faith now delivered to the Saints, and happily preserved in the Church of Christ, thro his divine power and protection, who promise that the Gates of Hell should never prevail against it.

Art. II. They agree in believing this Church to be the mystical Body of Christ, of which he alone is the Head, and supreme Governor, and that under him, the chief Ministers, or Managers of the affairs of this spiritual Society, are those called Bishops, whose Exercise of their sacred Office being independent on all lay powers, it follows of consequence, that their Episcopal Authority and Jurisdiction cannot be affected by any lay Supremacy.

Art. III. They agree in believing that the Episcopal Church in Connecticut is to have full Communion with the Episcopal Church in Scotland; it being their sincere Resolution, to be in such

Communion with either, rather than with both, and to be in full Communion with the Episcopal Church in Scotland, rather than with the Episcopal Church in Connecticut.

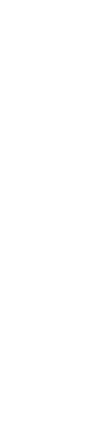
an of suffering in the Christian Church, the Bishops of our country agree in desiring that there may be as little variance here as possible. And the the British Bishops are very far from intending
 To their Brethren in this matter, they cannot help admiring that Bishop Seabury would endeavour at as much consistency with peace and good will. To make the celebration of
 of this venerable Ministry conformable to the most primitive Doctrine and practice in that respect. Which is the foundation the Church of Scotland has upon after our Communion Office
 and which it has been the wish of some of the most eminent Divines of the Church of England, that she also had more closely followed, than she seems to have done since she
 gave up her first reformed liturgy used in the Reign of King Edward VI. and the form used in the Church of Scotland, there is no difference in any point in which
 the primitive Church risked spiritual to the right mind of the holy Sacrament. — In this capital Article therefore of the Eucharistic Supper, in which the English Bishops agree
 committing each for as much unity as possible, Bishop Seabury also agrees to take a narrow view of the Communion Office recommended by them, and if found any want to the
 genuine standards of Antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to end answer, as they have done, to restore it by degrees into practice
 without the compulsion of authority on the one side, or the prejudice of former custom on the other.

Art. VII. It is also hereby agreed and resolved upon for the better maintaining the purposes of this Concordate, that a brotherly fellowship in hospitality maintain'd between the Episcopal
 Churches in Scotland and Connecticut, and such a mutual intercourse of Ecclesiastical Correspondence carried on, when opportunity offers, or necessarily requires as may tend
 to the support and edification of both Churches. —

Art. VIII. The Bishops of our country declare, on the most solemn manner, that in the article of this Declaration they have nothing else in view but the glory of God and
 the good of his Church. And being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will join the most hearty and SS. Conclusion
 on their conduct, and take no offence at their feeble but sincere Endeavours to promote what they believe to be the cause of Truth, and of the common Salvation.

In testimony of their Love to which, and in mutual good Faith and Confidence, they have for themselves and their Successors in Office cheerfully put their
 Names and Seals to these presents at Aberdeen this 14th of March, in the year of our Lord one thousand seven hundred and eighty four.

Robert Kilgour Bishop of Primes
 Arthur Macle Bishop
 John Skinner Bishop
 Samuel Seabury Bishop



New York, June 3, 1823.

Whereas our well beloved in Christ
Samuel Seabury Doctor of Divinity, at the earnest request
of the Episcopal Clergy of Connecticut, hath resolved to
embark speedily for England, that he may be admitted to the
sacred Office of a Bishop; & afterwards to return to Connecticut,
& there exercise the spiritual Powers peculiar to the Episcopal
Office, by superintending the Clergy, ordaining Candidates for
Holy Orders, & performing such of the duties as chose to be con-
firmed; & having applied to us for letters Testimonial on
the Occasion; We therefore whose Names are under written, in
testimony to Doctor Seabury's Abilities, Learning & Moral Character,
& of which we deservedly entertain the highest Opinion, do certi-
fy, that we have for many Years past been intimately ac-
quainted with the said Dr. Seabury, & that we believe him to
be every way qualified for the sacred Office of a Bishop. And we
cannot but express our earnest Wish that he may succeed in
his Application, as many Inconveniences may be thereby pre-
vented, which no other Case can remove, when they have once
taken place.

Charles Inglis, D. D.
Rector of Trinity Church in the
City of New York.

John Odell, A. M.
Missionary, Burlington
New Jersey

Rory Moore A. M.
Assistant Minister of
Trinity Church, New York

Dear Sir,

Cantby, Jan. 3^d. 1788

you do me but justice in supposing me a hearty friend to American Episcopacy. I am truly sorry that our cabinet here would not save you the trouble of going to Scotland for it. There is some uneasiness about it, I find since it is done. ~~It~~ is said, you have been precipitate. I should be inclined to think so, had any hopes been left of obtaining consecration from England. But if none were left, what could you do, but what you have done? — I will turn the Book business in my mind, but am apprehensive much cannot be ~~done~~, till we hear of the settlement of your church under you, in Connecticut. A letter then will have its weight with Public Bodies. — That God may bless and prosper in your hands this great work, is the fervent prayer of,

Dear Sir,

Yours faithful obedient servant,
Geo. Horne

The Right Reverend
Dr. Seabury

New London Aug^t. 15th, 1795

Rev^d and dear Sir,

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of its several subjects demanded.

The grand difficulty that defeated any application for Consecration in England, appeared to me to be the want of an application from the State of Connecticut. The objections were made; viz: that there was no precise decree ever had out by the civil authority, nor a stated revenue appointed for the Bps support. But these were removed. The other remained — for the civil authority in Connecticut being Presbyterian, & therefore could not be supposed to build prebends for a Bp. and had this been removed, I am not sure another would not have floated up: For this happened to me several times. I waited, and procured a copy of an act of the Legislature of Connecticut, which puts all denunciation of Christians on a footing of equality, (except the Roman Catholics, & whom it gives a separate station) certified by the Secretary of the State; for to Connecticut all my negotiations were confined. The Bp. of Camb. wished it had been fuller; but thought it afforded ground on which to proceed. Yet he afterward said it would not do; & that the minister, without a formal requisition from the State, would not suffer the Bp. of London to ordain foreign candidates without their taking the Oath, to protect the Commons, if it contained a clause for consecrating Roman Bps. And as his Grace did not choose to proceed without parliamentary authority — though if I understood him right, a majority of the Judges & Crown Lawyers were of opinion he might safely do it — I turned my attention to the remains of the old facts Episcopal Church, whose consecrations I know were derived from England, & their authority in an ecclesiastical sense, fully equal to the English Bps. — No objection was ever made to one on account of the legacies left for American Bps. Some people had surmises of this kind, but I know not where they arose.

I can see no good ground of apprehension concerning the titles of archbishops or emoluments belonging to the Bp. in your State. Your Bp. is what the Bp. of England fulfiling under a different civil government. We have in America the Bp. of Holland, of Scotland, of Sweden, of America, & only not of England. In being of the Bp. of England, no more implies dependence on, or subjection to him, than

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than being of the Bish of Holland implies, subjection to Holland.

The plea of the Methodists is something like impudential. Mr Wesley is only a Presbyter, & all his Ordinations Presbyterian, & in direct opposition to the Church of England: And they can have no pretence for calling themselves Unitarians till they return to the unity of the Church, which they have unreasonably, unnecessarily and wickedly broken, by their separation of John.

Your two cautious respecting recommendations Ches are certainly just. Tell you are so happy as to have a slip of paper of your own, it will be a pleasure to me to do every thing I can, for the supply, of your Ches: And I am confident the Clergy of Maryland, & the other States, will be very particular with regard to the qualifications, & titles of persons to be admitted into their own Orders. Should they think proper to send any Candidates hither, I could wish that it might be at the stated times of Ordination; because the Clergy here living so scattered, it is not easy on every emergency to get three of them together; & even without some expense which they cannot well afford. — I cannot omit to mention again, the particular satisfaction Mr Ferguson gave, not only to me, but to all our Clergy, I hope he will prove a worthy & useful Clergyman. I flatter myself he got home without any disagreeable accident.

I thank you for your communications respecting Washington College, & the various Conventions you have had in your State, & neighbourhood. The Clergy & Laity have particular merit in making so great exertions to get our Church into a settled & respectful posture. But on objects of such magnitude & variety it is to be expected that sentiments will differ. All men do not always see the same object in the same light: And persons at a distance are not always masters of the precise reasons & circumstances which have occasioned particular modes of acting. Of some things therefore in your proceedings I cannot be a witness ^{without minute information;} don't judge, I am very sorry that my present circumstances, & duty here, will not permit me to make so long a journey at this time; because by personal interview & conversation only can such information be had.

But, my dear Sir, there are some things which, if I do not much misapprehend, are really wrong. Inquiring my opinion of them, I must reserve the same privilege of judging for myself which others claim; & also that right of fair & candid interpretation of my sentiments which is due to all men.

1. I think you have done wrong in establishing so many, & so precise, fundamental

damantal rules. Do I fear thereby to have precluded yourselves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through a large & body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not ^{always} appear so to the minds of a large assembly. It should also be remembered that while human nature is, as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views & debates of a numerous & mixed assembly.

2. I think you have too much circumscribed the power of your Bp. That the duty & office of a Bishop, differs in nothing from that of other Bishops, except in the power of Ordination & Confirmation. (Pamph. p. 16) The right of Absolution is a question that carries Form's opinion to the highest pitch. — Quid sancti Episcopi, quod Presbyter non faciat, excepta ordinatione? But it does not appear that Form had the support of the Church, or this opinion, but rather the contrary. Government as especially pertains to Bps as ordination, may ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Church, they have from the Bp, & must exercise it in conjunction with, or in subordination to him. And though a congregation may have a right — I am willing to allow it — to choose their minister, as they are to support him & live under his ministry; yet the Bp's concurrence or licence is necessary, because they are part of his charge; he has the care of their souls, & is accountable for them; & therefore the minister's authority to take charge of that congregation must come through the Bp.

The throne of the Bp. is on the Presbyters, but the neighbouring Bps who are to cooperate with him must have the right of judging whether he be a proper person or not. The Presbyters are the Bp's council, without whom he ought to do nothing but matters of course. The Presbyters have always a check upon their Bp. because they can, neither Bp. nor Presbyters, do any thing beyond the common course of duty without each other. I mean with regard to a particular dispute; for it does not appear that Presbyters had any seat in general Councils, but by particular indulgence.

The people being the patrons of the Churches in this country, & having the means of the Bps & ministers support in their hands, have a sufficient overhang upon them. In cases that require it, they can apply to their Bp, who with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspend or deposition of

of the offending clergyman. If a Bp. behaves amiss the neighbouring Bps are his judges. — Men that are not to be trusted with these powers are not fit to be Bps or Epistopes at all.

This, I take it, is the constitution of the Christian Church, in its pure & simple state: And it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted in Connecticut; and do hope to trust that we shall, by God's grace, exhibit to the world, in our government, discipline & order, a pure & perfect model of primitive simplicity.

Pastors here cannot be too careful in choosing their Bps; nor the People in choosing their Ministers. Sinner & wicked men may, however, sometimes succeed: And so they will, make as exact rules, & circumscribe their power, as you can. And an improper man in the Church is an improper man, however he came there, & however his powers be limited. The more you improve him, the greater temptation he is under to form a party to support him; ^{and when his party is formed,} all the powers of your convention will not be able to displace him. In short if you get a bad man, your laws & regulations will not be effectual — if a good man the general laws of the Church are sufficient.

Where civil States have made provision for ministers, it seems reasonable that they should define the qualifications, & regulate the conduct of those who are to enjoy the sacrament. But arbitrary regulations for the exercise of such powers as your Convention is to have, and always apt — such is the infirmity of human nature — to fall into parties; & when parties enter, animosity & discord soon follows. — From what has been said you and I suppose shall judge

3. To the admission of Laymembers into Synods &c. I must confess I do, especially in the degree your fundamental rules allow. I have as great a regard for the laity as any man can have. It is for their sake that Ministers are appointed in the Church. I have no Idea of aggrandizing the Clergy at the expense of the laity: Nor indeed of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the laity can with any propriety be admitted to sit in judgment on Bps & Pastors, especially when deposition may be the result; because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government. That authority which confers power, can, for proper reasons, take it away; But where there is no authority to confer power, there can be none to disannul it. Wherever, therefore, the power of Ordination is lodged, the power

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~~namely~~, the power of deprivation is lodged also.

Should it be thought necessary that the Society should have a share in the choice of their Bp — if it can be put on a proper footing, or, as to avoid party & confusion, — I see not but that it ought admitted. But I do not appear bound that this was the practice of the primitive Chh. In short, the rights of the Christian Chh arise not from nature or compact, but from the institution of Christ; & we ought not to alter them, but to receive & maintain them, as the holy Apostles left them. The government, sacraments, faith & doctrines of the Chh are fixed & settled. We have a right to examine what they are, but we must take them as they are. If we new model the government, why not the sacraments, creeds & doctrines of the Chh; But then it would not be Christ's Chh, but our Chh; & would remain so call it by what name we please.

I do therefore beseech the Clergy & Society, who shall meet at Philadelphia; to reconsider the matter before a final step be taken; And to endeavour to bring their Chh government as near to the primitive pattern as may be. They will find it the simplest, & most easy to carry into effect; & if it be adhered to will be in no danger of smothering or feeling.

I do not think it necessary that the Chh in every State should be just as the Chh in Connecticut is, though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Chh government is, no alterations should be made that affect its foundation. If a man be called a Bp who has not the Episcopal powers of government, he is called by a wrong name, even though he should have the power of Ordination & Confirmation.

Let me therefore again entreat that such material alterations, & forgive me if I say, unjustifiable ones, may not be made in the government of the Chh. I have written freely as becomes an honest man; & in a case which I think calls for freedom of judgment & expression. I wish not to give offence, & I hope none will be taken. Whatever I can do consistently to assist in procuring Bps in America, I shall do cheerfully, but beyond that I cannot go; & I am from neither you, nor any of the friends of the Chh, would wish to hinder.

If any expression in this letter should seem too warm, I would be ready to correct the error, but the sentiments I must retain till I find them wrong, & then I would freely give them up. In this matter I am not interested, my ground is safety & I wish not to extend my authority beyond its present limits. But I do most ear-
nestly.

most wish to have our Church in all the States so settled that it may be one Church, united in government, doctrine, & discipline— that there may be no divisions among us— no opposition of interests— no clashing of opinions. And permit me to hope that you will at your approaching Convention so far recede in the points I have mentioned, as to make this practicable. Your Convention will be large & very much to be respected. Its determinations will influence many of the American States, and prosperity will be materially affected by them. These ^{considerations} are so many arguments for calm & cool deliberation. Human passions & prejudices, if, it is possible, informed, should be laid aside. Every step will be attended with dreadful consequences. Paioned Opinions must be exercised: and should there be some circumstances that press hard for a remedy, hasty decisions will not mend them: In doubtful cases they will probably have a bad effect.

May the Spirit of God be with you at Philadelphia; & as I persuade myself, the Spirit of God is the first aim of you all, I hope for the best effects from your meeting.

I send you the alterations which it has been ^{here} thought proper to make in the Liturgy, to accommodate it to the civil constitution of this State. You will observe that there is no Collect for the Congress. We have no bank—wardens in that respect, but thought it our duty to know whether the civil authority in this State has any decisions to give in that matter; & that cannot be known till their next meeting in October.

Some other alterations were proposed, of which Mr. Knappson took a copy; & I would send you a copy had I time to transcribe it. The matter will be resumed at New Haven the 14th of September. Should we come to any determination, the Brethren to the Southward shall be informed of it.

With my best regards to the Convention & to you, I remain
your affect. servt. Saml. L.

Samuel, Secy. Ep. Church Connct.

I have taken the liberty to inclose a copy of my letter of Congratulation, which you will please to communicate to the Convention. You will also perceive it to be my wish that this letter should be communicated to them; & indeed, I presume, there can be no objection.

We do hereby agree to the Constitution
of the Church as modified this Day
in the Convention. ^{at Andover} 2^d September 1789

Samuel Seabury D. D. Bp.
Epl. Chh. Connect.

Consulient—

Wheham Jarvis A. M.
Rector of Christ Church
Middlebury—

Bela Hubbard A. M.
Rector of Trinity Church
New Haven

Samuel Parker D.D.
Rector Trinity Church Boston
Massachusetts & clerical
Deputy for Massachusetts &
New Hampshire

your affectionate Bro^r & friend Sam^l.

Samuel Conant.

your affec^ted friend^{ly}.

S. B. Conant.

your affectionate Brother &
very hum^l friend^{ly}.

Samuel B. Conant.

Wishing you both many happy returns
this season, I remain your affec^ted friend^{ly}.

S. B. Conant. & Mrs. Sol.

your affec^ted friend^{ly}.

Samuel, B. & Elsie Conant.

believe me to be with esteem
& affection your Bro^r & friend^{ly}.

Samuel Loabury

Fraserburgh, Nov^r 27th - 1826.

Right Reverend & Dear Sir,

Never in my life did I feel more difficulty in making Epistolary Address than I do at present.

The honour, which by your wonderfully kind interposition has been conferred upon me, covers me with such a degree of surprise & confusion as would reduce me to silence, were it not intolerable to appear ungrateful or ungrateful upon the occasion. - Let me then, assured of the Worth & Goodness of your Character, personal as well as Official, throw myself upon your fraternal favour, & request credit for feelings beyond what I can express. - The truth is, I had not the remotest knowledge nor imagination that any such honour was contemplated for me, & would have checked the design had I dreamt of it - an old man as I am, past the ordinary term of life, whose business now, after a long day, is to say my penitential prayers, & go to bed in the dust. - Had I possessed any deserts suited to so high a degree, to receive it from Connecticut & its University, would above all places of conveyance, have been gratifying to my heart; as now, without the most distant expectation, has to my great wonder by the unknown solicitation of my friends, been realized. Connecticut has been a word of peculiar endearment to me, since the happy day when I had the honour & joy of being introduced to the first ever memorable Bishop of that highly favoured See, whose name ever excites in my heart the warmest Veneration. With a glad & thankful heart I witnessed his Consecration, held the Book while the solemn words were pronounced, & received

his first Episcopal Benediction. I wish that I were able to express the good will & honour which I have for Washington College & the Episcopal See of Connecticut, most worthily filled by its present Venerable Governor - Whom God preserve, as well as your Reverence to a good Old Age, abundant in good Fruits, ripening into that Glory with which our Divine Lord shall crown his faithful Servants at his Appearing & his Kingdom!

For the presentation of my high Regards & humble gratitude to that much honoured & justly renowned Body, which, with so great condescension, has extended the honour of its attention to a remote & perfectly unentitled stranger - I must also very humbly beg your favour, not knowing how otherwise to make my most justly due acknowledgments. Although the meanest Doctor that ever it created, I will be its sincere Orator, invoking the continual favour of Heaven that it may ever prosper & flourish, for the Honour & Glory of Gods Name by sending out many to publish & propagate His Praise.

It is very refreshing to us here, & to me in a very particular manner, to think of the American Church; of whose Episcopacy & its truly Apostolic zeal & spirit, we had the most amiable & edifying specimen in the Visit with which the good & worthy Bishop of New York figured us - a second Bishop Leabury as I esteem & revere him. My hearty accompanied him in his travels, & rejoiced when I heard that he had arrived with improvement of health, where his own heart is. God long preserve & prosper Him & all his Venerable Colleagues - to hear of whose unwearied la-

labours for our Lord's honour, is refreshing & animating to our shattered remains, firmly united in one communion & fellowship as we are, & benefited by our mutual prayers - in hope that separated meantime by a wide ocean, we shall meet in happiness when we die - so we trust in our Saviour's Mercy.

Let me therefore, under this endearing relation, beg your prayers for myself in particular - & request that you ^{will} believe me sensible (beyond what I can express) of the honour done me by yourself & others. With affectionate gratitude, I have the honour to be, Right Reverend & Worthy Sir,
Your & Their exceedingly obliged
& most respectfully devoted humble
servant, Alexander Jolly.

The Right Rev.^d Bishop Kemp-
Ec. Ec. Ec.

If I err in my manner of Address I know that your goodness will ascribe it to ignorance, & not want of Respect.

My Worthy Friend & dear Colleague, the Bishop of Probr. who, I find, has been the principal mover in the affair which has given me the honour of writing to you - desires me to present his best personal Regards, & say that he delays his own acknowledgment of your "most gratifying & friendly letter", in hope of opportunity by ship of sending some tracts from this Church, in return for those interesting ones sent by you.

Paid 2/6/-

PAID
DEC 24
1826

The Right Reverend Dr. Kemp-
Ec. Ec. Ec.
Baltimore-
America.

A Declaration of certain fundamental Rights & Liberties
of the Protestant Episcopal Church of Maryland, had & made
at a convention or meeting of the Clergy of the said Church,
duly assembled at Annapolis Augst 13th 1783, agreeable to a
Vote of the General Assembly passed upon a petition pre-
sented in the Name and Behalf of the said Clergy.

Whereas by the Constitution and Form of Government of this State
"All persons professing the Christian Religion are equally entitled
to protection in their Religious Liberty, and no person by any
Law (or otherwise) ought to be molested or his Person or Estate
on account of his Religious persuasion or profession, or for his
religious practice; unless, under colour of Religion, any man shall
disturb the good order, peace, or safety of the State, or shall infringe
the Laws of morality, or injure others in their natural, natural,
civil or religious rights." And Whereas the ecclesiastical and

spiritual Independence of the different Religious Denominations,
Societies, Congregations, and Churches of Christians in this State,
necessarily follows from, or is included in, their Constitutional

Therefore we the Clergy of the Protestant Episcopal Church
of Maryland, (heretofore denominated the Church of England, as by
Law established) with all duty to the civil authority of the State,
and with all good will to our Fellow-Christians of
every other Religious Denomination, do hereby declare and
avow and claim the following as certain of the fundamental
Rights and Liberties inherent and belonging to the said
Episcopal Church, not only of common Right, but agreeable to the
express words, spirit and design of the Constitution & Form
of Government aforesaid. Viz—

1st We consider it as the undoubted Right of the said Protestant
Episcopal Church, in common with other Christian Churches under

the American Revolution, to complete and possess himself as an entire Church, agreeable to his ancient Usage and Profession; and to have the free enjoyment and free exercise of those privileges and franchises which are essential to the Being of every Church or Congregation of the faithful; and which, being derived only from Christ and his Apostles, are to be maintained independent of every foreign or other Jurisdiction, so far as may be consistent with the civil Rights of Society.

2. That ever since the Reformation, it hath been the received Doctrine of the Church, wherof we are Members (& which by the Constitution of this State is entitled to the perpetual Enjoyment of entire Property and Rights under the Denomination of the Church of England) that there be these three Orders of Ministers in Christ's Church: Bishops, Priests and Deacons, and that an Episcopal Ordination and Communion are necessary to the valid Administration of the Sacraments, & the due Course of the Ministerial Functions, in the said Church.

3. That, without calling in Question, or wishing the least Interference with any other Christian Churches or Societies concerning their Rights, Modes and Forms, we cordially and declare it to be an essential Right of the said Protestant Episcopal Church to have & enjoy the continuance of the said three Orders of Ministers for ever, so far as concerns Matters purely spiritual, & that no persons in Character of Ministers, except such as are in the Communion of the said Church and duly called to the Ministry by regular Episcopal Ordination can or ought to be admitted into or enjoy any of the Churches, Chapels, Glebes or other Property formerly belonging to the Church of England in this State, & which by the Constitution and Form of Government is secured to the said Church for ever, by whatever Name she hath said Church, or her Successors Order of

Manenters, may in future be denominated.

45 That it is the Right, as it will be the Duty, of the said Church, when duly organized, consolidated and represented in a Synod or convention of the different Orders of his Ministry and People, to revise his Liturgy, Terms of Prayer & publick Worship, in order to adapt the same to the late Revolution & this local Circumstances of America, which it is humbly conceived may and will be done, without any other or farther Separation from the Venerable Orders and beautiful Terms of Worship of the Church from whence we spring, than may be found expedient on the Change of our Situations from a Daughter to a Sister Church.

William Smith President — S.^t Paul's & Chester Parishes, Kent County

John Gordon S. Michael's — Talbot

~~Wm. Wadsworth~~ Wm and Mary Parish Charles County

Samuel Keene Dorchester Parish Dorchester County

Wm West S.^t Paul's Parish Baltimore County

Wm Thomson S.^t Stephens Cecil County

Walter Magowan S.^t Thomas's Parish Ann. Howard County

John Stephen — All-Faith Parish — S.^t Mary's County

Thos. In. Cloggett S.^t Paul's Parish Prince Georges County

George Goldie — King & Queen — Saint Mary's County

Joseph Messenger S.^t Andrews Parish — S.^t Mary's County

John Sewell S.^t Peter's Parish Talbot County

Walter Harrison — Durham Parish, Charles County

Mrs. Hanna S.^t Margaret's Trust Talbot

Thomas Galt S.^t Ann's Parish

John Andrews S.^t Thomas's Baltimore County

Hamilton Bell, Stepany, Somerset County

Francis Mather Hunt Island —

John Stewart Port Tobacco Parish Charles County.

St. James Annals of Georgia, Christy 1797

Right Rev^d Sir

I have just now heard by the means of Your Return to America in
Bishops orders, the Information gives me great Pleasure, & I would beg leave
thus early to congratulate you on the occasion. Permit me Request Rev^d Sir
to inform you that a Convention of our Church will be held at Chester
Town in Kent County on the fourth Tuesday in May next. I have Reason to
believe that a large Representation will be more complete than it ever has
yet been in this State, & that Matters of Magnitude will be then brought
forward. In this Situation of our Affairs, I would take the Liberty to solicit
Your Presence there, if you can possibly make it convenient. A Gentleman
of your Character, a Native of this State, a Bishop of an excellent Church
Presiding & participating in our Church Assembly would give Weight & Dig-
nity to all our Proceedings, it would have a decided Tendency to promote
the Interest of our Church, to unite us all firmly together, & to lay us in a more
reasonable Situation than we have been in since the Revolution. I should think
myself highly honoured by the Reception of a Line from him by the means of
returning informing me whether you think it will be in your Power to attend
or not. In Case you can not possibly make it convenient I shall com-
mence the first of opportunity of paying my respects to you personally
in Philadelphia

With Sentiments of the most perfect Affection
I have the Honour to be
Rev^d Sir

Yr most Obedient Servant

Thos. In^o Claiborne

Philadelphia, March 29, 1784,
At of House of J^{es} D^r White,
Rector of Christ's Church & St Peter's.

In consequence of Appointments
made by of Vestry of Christ's Church & St
Peter's and by of Vestry of St Paul's Church;
viz. by of Vestry of Christ's Church & St Peter as follows,

"The Rector mentioned to of Vestry that
"he lately had a Conversation with J^{es} D^r
"D. Magaw on of Subject of appointing a
"Committee from of Vestries of their re-
"spective Churches to confer with of Clergy
"of of said Churches, on of Subject of forming
"a representative Body of of episcopal Churches
"in this State, & wished to have of Sense of
"this Vestry thereon. After some consideration

"of Vestry agreed to appoint Matthew Clarkson
& W^m Pollard for Christ's Church and D^r
Clarkson & M^r John Chaloner for St Peter.

And by of Vestry of St Paul's Church as follows;

A Copy of of Minute, ^{of of Vestry} of of United Churches
of Christ's Church & St Peter of of 13th of
Nov^r last was, by of rev^d D^r Magaw, laid
before this Vestry & is as follows. (Here
followeth of Minute). The above Minute
being taken into consideration and this
Vestry concurring in Opinion thereon,
unanimously appointed Lambert Wilmer
& Nunket Fleeson Esq^{rs} on of part of this
Church, to carry into Execution the good
Intentions of of aforesaid recited Minute.

The Clergy, together with of gentlemen

named in said appointments (except Matthew Clarkson Esq^r & Dr Clarkson, who were detained by sickness) assembled at a time & place above mentioned.

The Body thus assembled, after taking into consideration & necessity of speedily adopting Measures for forming a Plan of ecclesiastical Government for a Episcopal Church, are of Opinion, that a Subject of such Importance ought to be taken up, if possible, with a concurrence of Episcopalians generally in U. States They therefore resolve, ~~as a first Step~~ ~~in their Proceedings~~ to ask a Conference with such Members of Episcopal Congregations in Counties of this State

as are now in Town ; & they authorize of
Clergymen now present to converse with
such Persons as they can find of of above
Description & to request their meeting this
Body at Christ's Church on Wednesday
Evening at seven O'Clock

Adjourned to of same Time & Place.

Christ's Church

March, 32.

The Clergy & of two Committees
assembled according to adjournment
(all Members being present except Mr. Jackson Esq. detained by sickness)
& of Body then assembled elected Dr. White
their Chairman.

The Clergy reported, that agreeably to
of appointment of of last Meeting, they had
spoken to several Gentlemen, who readily

consented to & proposed Conference.

The Meeting continued some Time; when it was signified to them, that several gentlemen who had designed to attend were detained by & unexpected sitting of & hon^l House of Assembly, they being Members of that House. The hon^l James Read Esq^{re} attended according to Desire.

After some Conversation on & Summary of this Meeting, it was resolved, that a circular Letter be addressed to & Ch^rwardens & Vestrymen of & respective Episcopal Congregations in & State; and that & same be as followeth; viz,

Gentlemen, The Episcopal Clergy in this City, together with a Committee appointed

by of Vestry of Christ Church & St Peters
and another Committee appointed by of
Vestry of St Paul's Church in of same for
of purpose of proposing a Plan of eccle:
:siastical government, being now of com:
:munes. are of Opinion, that a Subject
of such Importance ought to be taken
up, if possible, with of concurrence
of of Episcopalian generally in of W. States.
They have therefore resolved as prepa:
:ratory to a general Consultation, to
request of Church warden & Vestrymen of
each episcopal Congregation in of State
to delegate one or more of their Body
to assist at a Meeting to be held in this
City on Monday of 21st day of May next

and such Clergymen as have parochial
Care in said Congregations to attend
of Meeting; which they hope will contain
a full Representation of of Episcopal
Church in this State.

The above Resolve, Gentlemen, the
first Step in their Proceedings, they now
respectfully & affectionately communi-
cate to you.

Signed. in behalf of of Body now assembled,
W. White, Chairman

Resolved: that a circular Letter be sent
to some one Gentleman in each of the
said Congregations; and that Copies of
of same be left with of Chairman, of each
of the said Congregations to be supplied by him

after due Enquiry; & that of Letter be as
followeth; viz,

Sir] The Body herein mentioned, being
informed that you are a Member of of
episcopal Church in & always ready
to attend to it's concerns, take of Liberty
of requesting you to deliver of enclosed
signed in behalf of of said Bdy,

W. White, Chairman.

Resolved; that of Letters addressed to of
Churches formerly included in of Mission
of Kadnor be enclosed under cover to of
rev W. Currie their former Pastor; & the
Clergy are desired to accompany them
with a Letter to of said rev Gentleman
requesting his Assistance at of proposed Meeting.

Resolved; that as Fred Joseph. Hutcheon is of Minister of of Churches formerly included in of Mission of Lancaster, of circular letter be addressed to him & not to of Ch. wardens & Vestrymen of of said Congregations.

Resolved; that it be recommended to of Vestries under whose appointments these Services are made, to cause of same to be read to their respective Congregations on Easter Monday at their annual Session of Ch. wardens & Vestrymen.

The Chairman is empowered to call Meeting, at any time previous to Easter.

Adjourned.

At y^e house of Dr White.
April 6.th.

The Clergy & y^e Committees met; except Matthew Clarkson Esq^r, who was detained by sickness.

The Chairman reported, that he had forwarded Letters to every Church of which he could receive Informations; & that there are two small Congregations who were never provided with an Incumbent, of whom he hath not yet been able to ascertain, whether they be in Chester County or in Delaware^{the} State of Delaware. he is desired to make further Enquiry & in case they shall be found to be in Chester County, to invite them to a intended Meeting

The names of of Gent^l to whom of Letters
have^{been} ^{been} addressed, are as follows; those for
of late Mission of Andover to of rev^d Wm
Currie; those for of late Mission of Lan-
caster to of rev^d Joseph Hutchins; that
for Oxford to M^r Estlin; that for Al-
bany, Tuguestan, to M^r Shinton; that for
Whiteland to M^r Sam^l Wheeler; that
for Bristol to W. Cox Esq^{re}; that for
Reading to Colimon Read Esq^{re}; that for
Moulton to M^r George Douglass; that
for Carlisle to Ab^l Smith; that for York
to Col Hartley; that for a Church near
York to of same Gentleman; that for
Chester to Ed^d Vernon Esq^{re}; that for Mass^{ch}
Syrac^{us} to M^r Sam^l Armer; & that for Concord to
M^r Frank Bullock.

The foregoing is a true Act of Proceedings
of Episcopal Clergy & Committee from
various of their respective Episcopal Churches at three
different Meetings.

Signed in behalf of said Body.

W. White, Chairman

P.S. It appearing that the Rev Mr. King is of
Minister of Ep. Ch. in Cornwall & Piquette & that of
Rev Mr. Mitchell has gathered a congregation at Fort
St. J. Clergy wrote to those Gent. inviting them to
Meeting together with Delegates from their Vestries, the
Committee of 2 two Vestries being at this time displaced
by Election at Fort. - W. White.

I deposit this with the Committee of
general Convention for col-
lecting donations: it being of over-
great interest of gifts & items for
near \$500 of organizing of the
-that Church through of them.
Oct 30. 1821. Wm. White

their Meeting
of 1821 in the
Assembly of
Church.

New Sir

I have the honour to enclose you an extract of the Proceedings of a Convention of the Episcopal Clergy of the States of Massachusetts & Rhode Island held at Boston the 8th Instant & also a Letter from said Convention to the Comtee of the Churches in your State, both which I hope you will safely receive. The perusal of these will fully inform you of the Sentiments of the Clergy in these States & will preclude the Necessity of my enlarging on these points. You will perceive they have adopted your plan with a small Addition to your first Article without which, as I mentioned to you in my Letter by Mr Morris, I supposed the Article would be objected to. In my private Opinion I do not see that the Limitation was at all necessary because I do not apprehend the Independency there intended would in the least be affected by an Application to a foreign Power for the suspension of Episcopal Authority. The Churches here being most of them without a Minister, a representative body chosen by the several Churches would consist almost entirely of Laymen & if they are vested with the Power of making Laws, it will be in their power to subject the Clergy to what Laws they please, & for that reason the Convention thought best to add a Clause to your fifth Article to put the Clergy & Laity more upon a par, & they have accordingly proposed & adopted this mode of Representation, that each Church choose one Lay Delegate in conjunction with their Minister & that those Churches that are destitute of a Clergyman shall choose one of the neighbouring Ministers to represent them.

with one of their own Laymen, & in this mode they think there is no great danger of their having too much power.

I have yet heard nothing more of the Meeting of the Churches by their Committees at New York than what you mention in yours by the Rev^d Mr Clark, & therefore I shall not proceed further agreeable to the Request of our Convention unless I can learn that such a meeting will certainly be held.

I have flattered myself with the hopes that you would before this have favoured me with further Information upon that as well as some other matters. The Plan of Correspondence agreed on between your Brethren in New York & New Jersey mentioned in yours of May 30 has not taken Effect as we have in these parts had nor the least Intelligence from that Quarter. Should any general meeting of the Churches be proposed, we shall be obliged to you for Notice thereof as we are perfectly disposed to adopt any measures calculated to promote the Welfare of our Church.

I am requested ^{to ask the favour of you} the Comtee of our Convention to transmit an account of our proceedings to the more southern Churches & also would acquaint you & them that we shall be happy to receive any Communications you or they shall be pleased to favour us with. We wish also for your Opinion whether it is probable Congress will interfere in any matter of an Ecclesiastical nature & whether they would countenance a Request made to England for a Bishop.

Wishing you all possible happiness I remain
Rev^d Sir with the utmost Respect & Esteem
Boston Sept 10 1784 your Brother & very hum^{ble} Serv^t
Samuel Parker
Rev^d Dr White

Reverend & Honoured Brethren

Having been favoured with the Minutes of the meeting of the Clergy & Lay Delegates from sundry Congregations of the Episcopal Church in the State of Pennsylvania held at Philadelphia the 25th of May last, communicated to us by your Chairman, We the Clergy of the Episcopal Churches in the Commonwealth of Massachusetts & State of Rhode Island met in Convention at Boston Septem^r. 8th 1784 have duly considered the same & have unanimously adopted the fundamental Principles or Instructions to which you are bound & think the same not only unexceptionable but such as the Episcopal Churches in the United States ought to adopt.

We have indeed thought proper to add a Restriction or rather an explanatory clause to the first & fifth Article more for the sake of avoiding any mistakes hereafter than because we suppose we differ from you in Sentiments.

But it is our unanimous Opinion that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. Our Churches at present resemble the scattered Limbs of the body without any common Centre of union or Principle to animate the whole. We cannot conceive it probable or even possible to carry the plan you have pointed out into execution before an Episcopate is obtained to direct our motions, & by a delegated Authority to claim our agents.

Y^r

It is needless to represent to you the absolute Necessity of adopting & uniting in some speedy measures to procure some reputable Person who is regularly invested with the powers of Ordination &c to reside among us, ^{remain} without which scarce the Shadow of an Episcopal Church will soon ^{remain} in these States. Many are the Congregations here destitute of a Clergyman, & we must be left to the disagreeable Alternative of having no Church in many of our Settlements where there would probably be a respectable one, or of having clerical Powers conveyed in an irregular manner.

As to the mode of obtaining what we stand in such need of, we wish above all things to procure it in the most regular manner & particularly from our mother Church in England. Whether any of the Bishops in England or Ireland would consecrate a Person chosen among ourselves & sent there for that purpose without a mandate from the King of England or the Authority of his Parliament, we are at a loss to determine; but we have no doubt that a regular Application made by a representative Body of the Episcopal Churches in America would easily obtain a consecrated head, & in order to this we earnestly wish a mode of applying in some such way may be immediately adopted by the American Churches.

We are of opinion that we ought to leave no means untried to procure a regular Succession of the Episcopacy before we think of obtaining it in an irregular manner.

To accomplish this we have chosen a Committee of our Body to correspond with you upon this Subject & to adopt such Measures for the same as may be expedient or necessary. And in case a meeting of a representative Body shall be agreed upon, we have delegated a Power to one of our Number to represent us & our Churches in such a Meeting. We are extremely anxious for the Preservation of our Communion & the Continuance of an Uniformity of Doctrine & Worship, but we see not how this can be maintained without a common head, & are therefore desirous of uniting with you in such measures as shall be found expedient & proper for the common good.

We are Gentlemen your affectionate Brethren & Friends.

Signed in behalf of said Convention

J. Groves, Mod.^r

Boston Commonwealth of Massachusetts.
Septem^r 8th 1784

The Committee of the Episcopal Churches in the State
of Pennsylvania

From a
Convention of
Mapache-
-fells-

The Comtee of the Episcopal Churches
in
Pennsylvania

At a meeting of the Episcopal Clergy of the States
of Massachusetts & Rhode Island held at Boston Sept
8 1784

- Resolved That the Episcopal Church in the united
States of America is & ought to be independent of all
foreign Authority ecclesiastical & civil. But it is the Opini-
on of this Convention that this Independence be not con-
sidered or taken in so rigorous a Sense as to exclude
the Churches in America separately or collectively from
applying for & obtaining from some regular Episcopal
foreign Power ~~for~~ an American Episcopate
- Secondly That the Episcopal Church in these States
have & ought to have in common with all other religious
Societies full & exclusive Powers to regulate the Concerns
of its own Communion
- Thirdly That the Doctrines of the Gospel be maintain-
ed as now ^{professed} ~~maintained~~ by the Church of England & Unifor-
mity of Worship be continued as near as may be to the
Liturgy of said Church
- Fourthly That the Succession of the Ministry be a-
greeable to the Usage which requirith the three Orders
of Bishops Priests & Deacons, that the rights & Powers
of the same be respectively ascertained & that they be ex-
ercised according to reasonable Laws to be duly made.
- Fifthly That the Power of making Canons & Laws be
vested solely in a representative Body of the Clergy & Laity

conjointly; in which Body the Laity ought not to exceed or their
Voters to be more in Number than those of the Clergy.

Sixtly That no Bowers be Delegated to a general ecclesi-
astical Government except such as cannot conveniently be
exercised by the Clergy & Vestries in their respective Congregations.

Voted That the Rev Mr Parker, Rev Mr Bap & Rev Mr
Fisher be a Comtee on behalf of the Churches in these States
to correspond & consult with the Clergy of the other Episcopal
Churches in America in Convention Committees or otherways.

Voted That a circular Letter be written in the Name of
this Convention to the Episcopal Clergy in the States of
Connecticut New York & Pennsylvania urging the Necessity of
their uniting with us in adopting some speedy Measures to
procure an American Episcopate. As it is the unanimous
Opinion of this Convention that this is the primary Object they
ought to have in view, because the very Existence of the
Church requires some speedy Mode of obtaining regular
Ordination

Voted That in Case a general Meeting of the Episcopal
Churches in the United States by their Representatives
is now or shall at any future time before the next
Meeting of this Convention be proposed by any number
of Churches to be held for the purpose of promoting the
Welfare of said Church the Rev Mr Parker be desired
to meet & act with said representative body on behalf
of this Convention

Voted That the Convention or Committees of Churches
in the States of Connecticut New York & Pennsylvania
be informed of the Proceedings of this Convention & that
they or some of them be requested to transmit the same
to our more southern Brethren

A true Extract from the Minutes

Attest

At New Brunswick, Tuesday Morning, 14th, several Members of the Episcopal Church, from all the States both of the Clergy & Laity, from the States of New York, New Jersey, & Pennsylvania were assembled & the following present: The Rev. Dr. White, Rev. Dr. Wagner, Rev. Mr. Beach, Rev. Mr. Bloomer, Rev. Mr. Truett, Rev. Mr. Lyden, Rev. Mr. Blackwell, Rev. Mr. Borden, Rev. Mr. King, Mr. Moore, Rev. Mr. Thos. Moore, James Parker Esq., Jonathan Stevens, Richard Stevens, John Dennis Esquire, J. H. Hoyt & C. L. Furman.

It was agreed, that the Rev. Mr. Beach, Bloomer & Mr. Moore be requested to wait upon the Clergy of Connecticut, who are to be convened on the Wednesday in Trinity Week next ensuing, for the Purpose of soliciting their Concurrence with us in such Measures as may be deemed conducive to the Union & Prosperity of the Episcopal Churches in the States of America.

Also agreed by the Gentlemen present, that the under mentioned Persons be requested to correspond with each other, & with any other Persons, for the Purpose of forming a Continental Representation of the Episcopal Church, & for the better Management of their Concerns of the said Church.

Rev. Mr. Bloomer, Truett & Mr. Moore for New York
Rev. Mr. Beach, Lyden & Rogers for New Jersey
Rev. Dr. White, Dr. Wagner, & Mr. Blackwell for Pennsylvania

Any one of which Persons of each State respectively, to correspond with the others, without consulting his Colleagues of the same State, whenever it may be deemed expedient.

The Decision of
of Minutes of
Meeting in
N. Brunswick on
May 1704: viz. in
Hand Writing 1703
in Pennsylvania
Copy now at
N. York.

At a Convention of Clergymen and Lay Deputies, of the Protestant Episcopal Church in the United States of America, held in New-York, October 6th and 7th, 1784:—Present as follows;

Rev. SAMUEL PARKER, A. M. Massachusetts and Rhode-Island.
Rev. JOHN R. MARSHAL, A. M. Connecticut.

Rev. SAMUEL PROVOOST, A. M.	NEW-YORK,	Rev. THOMAS MOORE,
Rev. ABRAHAM EBACH, A. M.		Hon. JAMES DUANE,
Rev. BENJAMIN MOORE, A. M.		MARINUS WILLET, } Esquires.
Rev. JOSHUA BLOOMER, A. M.		JOHN ALSOP,
Rev. LEONARD CUTTING, A. M.		

Rev. UZAL OGDEN,	NEW-JERSEY,	JOHN CHETWOOD, Esquire,
JOHN DE HART, Esquire,		Mr. SAMUEL SPRAGG.

Rev. WILLIAM WHITE, D. D.	PENNSYLVANIA,	RICHARD WILLING,
Rev. SAMUEL MAGAW, D. D.		SAMUEL POWELL, } Esquires.
Rev. JOSEPH HUTCHINS, A. M.		RICHARD PETERS,
MATTHEW CLARKSON, Esquire.		

DELAWARE STATE,
Rev. SYDENHAM THORN, Rev. CHARLES WHARTON, Mr. ROBERT CLAY.

MARYLAND.
Rev. WILLIAM SMITH, D. D.

N. B. The Rev. Mr. ORIFFITH, from the State of Virginia, was present by Permission. The Clergy of that State being retracted by Laws yet in force there, were not at liberty to send Delegates, or consent to any Alterations in the Order, Government, Doctrine, or Worship of the Church.

THE Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

- I. That there shall be a general Convention of the Episcopal Church in the United States of America.
- II. That the Episcopal Church in each State, send Deputies to the Convention, consisting of Clergy and Laity.
- III. That associated Congregations in two or more States, may send Deputies jointly.
- IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution, and the Constitutions of the respective States.
- V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, ex Officio.
- VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote separately; and the Concurrence of both shall be necessary to give Validity to every Measure.
- VII. That the first Meeting of the Convention shall be at *Philadelphia*, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,
WILLIAM SMITH, D. D. *President.*

Proceedings of the ^{Genl} Convention
held in New York, Oct 6, 1784
in g Hand. writing of Dr
Wm. Smith, who presided

Oct. 6th A.M.
Upon Motion, the Rev^d Dr William Smith was called to the Chair
as President of this Convention; & the Rev^d Benjamin Moore was
appointed Secretary.

The Letters of Appointment & other Documents produced by the
several Members above mentioned were read; and also the follow-
ing Letters from the Clergy of Massachusetts Bay & Connecticut

Here Insert the Letters

It being resolved that a Committee of ~~three~~ Clerical & ~~three~~
Lay Deputies be appointed to essay the fundamental Principles
of a general Consultation for this Church, the following Gentlemen
were appointed, viz —

Rev ^d Dr Smith	Mr Clarkson
Dr White	Mr DeHadt
Mr Parker	Mr Clay
Mr Provoost	Mr Dilane

The same Committee are desired to frame & propose to
the Convention a proper Substitue for the State Prayers in
the Liturgy, to be used for the sake Uniformity till a further
Review shall be undertaken by general authority & consent of the Church

Oct. 7th Present as above —

The Committee appointed Yesterday to prepare the fundamental Principles of an ecclesiastical Constitution for this Church, reported an Essay for this Purpose, which being read & duly considered and amended, was adopted as follows, viz —

TH E Body now assembled, recommend to the Clergy and Congregations of their Communion in the States represented as above, and propose to those of the other States not represented, That as soon as they shall have organized or associated themselves in the States to which they respectively belong, agreeably to such Rules as they shall think proper, they unite in a general ecclesiastical Constitution, on the following fundamental Principles.

- I. That there shall be a general Convention of the Episcopal Church in the United States of America.
- II. That the Episcopal Church in each State; send Deputies to the Convention, consisting of Clergy and Laity.
- III. That associated Congregations in two or more States, may send Deputies jointly.
- IV. That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution; and the Constitutions of the respective States.
- V. That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, ex Officio.
- VI. That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote separately; and the Concurrence of both shall be necessary to give Validity to every Measure.
- VII. That the first Meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next; to which it is hoped, and earnestly desired, That the Episcopal Churches in the respective States, will send their Clerical and Lay Deputies, duly instructed and authorized to proceed on the necessary Business herein proposed for their Deliberation.

Signed by Order of the Convention,

WILLIAM SMITH, D. D. President.

Resolved that it be recommended to the Clergy in the respective Churches here represented to appoint in each State a Committee of not less than two Clergy men to examine Persons who in the present Emergency are desirous of officiating as Readers, & to direct them to such Duties as they are to perform; and that it be recommended to the Congregations not to suffer any Lay Persons to officiate in their Churches other than such as shall be certified by said Committee to be duly qualified —

A General Ecclesiastical Constitution of the
Protestant Episcop. Church in the U.^d States of America

Whereas in the course of Divine Providence,
the Protestant Episcop. Church in the United States
of America, is become independent of all foreign
Authority civil & ecclesiastical;

And whereas, at a meeting of Clerical
& Lay Deputies of the said Church in sundry of the
said States, viz. in the States of Massachusetts, Rhode
Island, Connecticut, N. York, N. Jersey, Pennsylvania,
Delaware & Maryland, held in the City of N. York
on the 6th & 7th days of October in the year of our
Lord 1789, it was recommended to this Church
in y.^e said States, represented as aforesd, & proposed
to this Church in y.^e States not represented,
that they should send Deputies to a Convention
to be held in the City of Philadelphia on the
Tuesday before the Feast of St. Michael in this
present year, in order to unite in a constitution
of Ecclesiastical Government, agreeably to certain
Fundamental Principles, expressed in the former
recommendation & proposal.

And whereas in consequence of the said recommendation
& proposal, Clerical & Lay Deputies have been duly
appointed from y.^e said Church in y.^e States of N.
York, N. Jersey, Pennsylvania, Delaware, Maryland,
Virginia & S. Carolina;

The said Deputies, being now assembled

taking into Consideration y^e importance of maintaining
uniformity in Doctrinal Discipline & worship in y^e Church
do hereby determine and declare;

1. That there shall be a general Convention of the Me-
thodist Ep^l Church in y^e U^s States of America;
which shall be held in y^e City of Philadelphia on y^e
3^d Tuesday in June in y^e year of our Lord 1786, & for one
after year in three years on the 3^d Tuesday of June
~~in such place as shall be appointed by the Convention at Special Meetings~~
~~and at such other times & in such place as shall be~~
hereafter provided for by future Rules of the Convention; and
y^e Church in a Majority of y^e States ^{of y^e United States} shall be
represented, before they proceed to business; except
that y^e representation of 2 States shall be sufficient
to adjourn: and in all business of the Convention
freedom of debate shall be allowed.

2. There shall be a representation of both Clergy &
Laity of y^e Church in each State, which shall con-
sist of One or more Deputies not exceeding 4 of
each Order; and in all questions y^e said Church in
each State shall have one Vote, & a majority
of Suffrages shall be conclusive.

3. The Order of common Prayer & administration of
y^e Sacraments, & other Rites & Ceremonies of y^e
Church, according to the use of y^e Church of
England shall be continued to be used by the
Church, as y^e same is altered by this Convention
in a certain instrument of writing, passed by
their authority, intitled "Alterations of y^e Liturgy
of y^e P. E. C. in y^e U. S. of America; in order to render
the same conformable to y^e A. P. Doctrin^e & y^e Const^y of y^e
respective States

4. In every State where there shall be a Bp duly consecrated, ^{vested, and} and who shall have acceded to 4th Articles of this general Ecclesiastical Constitution, he shall be considered as a member of 4th Convention in office.

5. The Bp or Bps in every State shall be chosen agreeably to such Rules, as shall be fixed by the respective Conventions; and every Bp shall confine 4th exercise of his Epis.^c Office to his proper Jurisdiction; unless requested to ordain or confer by any Church destitute of a Bishop.

6. Any Epis.^c Church in any of 4th United States not now represented, may at any time hereafter be admitted, on acceding to 4th Articles of this Union.

7. Every Clergyman, whether Bp, Presb.^{ter} or D.^{en}, shall be amenable to 4th authority of 4th ^{Convention in 4th} State to which he belongs, so far as relates to suspensions or removal from Office; and 4th Convention in each State shall institute rules for their conduct & an equitable mode of trial.

8. In 4th said Church in every State represented in this Convention, there shall be a convention consisting of 4th Clergy & Lay Deputies of 4th Congregations.

9. And whereas it is represented to this Convention to be 4th desire of 4th Prot.^{est} Epis.^c Church in these States; that there may be further Alterations

Alterations agreed upon & confirmed in Convention
for rendering the Liturgy conformable to the Principles of
the American Revolution - and the Constitutions of the
several States -

That in the suffrages after the Creed instead of O Lord
save this King, he said O Lord help & preserve these United States.

2.^d That the prayer for the King be omitted, as also that for the Royal family in morning & evening service, be omitted

3.^d That in the listary the 15.th, 16.th, 17.th & 18.th petitions be omitted, and that instead of the 20.th & 21.st petitions be substituted the following ^{to} That it may please Them to endue the Congress of these ^{United} States, & all others in Authority Legislative executive & Judicial with grave wisdom & understanding to execute justice & to maintain truth.

14th That when the Litany is not said, the prayer for the high Court of Parliament be thus altered, "Most gracious God, we humbly beseech thee as for these United States in general, so especially for their Delegates in Congress, ~~to all others in authority legislative executive & judicial~~ that thou wouldst be pleased to direct & prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety honour & welfare of thy people, that all things may be so ordered & settled by their endeavours upon the best & most sound grounds that peace & happiness, truth & justice, religion & piety may be established among us for all generations &c. to the end - 49 Prayer for the American Colonies in 1774. 113

5th That in the prayer for the whole State of Kentucky, should be substituted the part relating to no slave -

5th That the 1st Collect for the King in the Communion Service be omitted. And that the second be altered as follows - instead of "the hearts of kings are in thy rule & governance," he said, "That the hearts of all

Service for the 4th of July
With 2 Services before
Morning & Evening Prayer -

1. Ye shall hallow the year & proclaim Liberty throughout all the land unto all the Inhabitants thereof. It shall be a jubilee unto you, & ye shall return every man unto his possession, & ye shall return every man unto his family.
2. The Lord hath been mindful of us and he shall bless us; he shall bless them that fear him both small & great: & that men would therefore praise the Lord for his goodness and declare the wonders that he doth for the children of men.

Hymn instead of the verse

My song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Who can express the noble acts of the Lord: or shew forth all his praise? -

The works of the Lord are great: sought out of all them that have pleasure therein.

For he will not always be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth, so great is his mercy toward them that fear him.

He, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.
Thou, O God, hast proved us: thou also hast tried us, even as silver is tried.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. -

Proper Psalms 118 - except v. 10. 11, 12, 13, 22. 23? to conclude with v. 24th Psalm 118
1 Lesson. Deut: 8 - 2^d Lp: Thel: 5. Verse 12 - 23. both inclusive. -

Collect for the day, to be said immediately after the opening
Almighty God who hast in all ages shewed forth thy power & Mercy in the wonderful preservation of thy Church, and in the protection of every nation of people professing thy holy and eternal truth and putting their own trust in thee; We yield thee our unfeigned thanks & praise for all thy public mercies and more especially for that signal and wonderful manifestation of thy Providence which we commemorate this day; Wherefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Thanksgiving for the day to be said after the General Thanksgiving.

O God whose name is excellent in all the earth and thy glory above the heavens, who as on this day dost inspire and direct the hearts of our Delegates in Congress to lay the perpetual foundations of peace, liberty, & safety, we bless and adore thy glorious majesty for this thy loving kindness & Providence, and we humbly pray that the devout sense of this signal mercy may renew and encrease in us a spirit of love & thankfulness to thee its only author a spirit of peaceful subjection to the laws & government of

of our country, and a spirit of fervent zeal for our holy religion which thou hast preserved & secured to us and our posterity. May we improve these inestimable blessings for the further advancement of religion, liberty and union throughout this land, till the wilkiest & solitary place be made glad through us, and the Desert to rejoice & blossom as the rose.
This we beg over.

In the Proposed Book several changes and additions have been made in the Service, as followeth: the following sentences replace that erased in the preceding Draft:

The Eternal God is thy refuge,
and underneath are the everlasting arms.

Deut. xxxiii. 27
Israel shall dwell in safety alone;
The fountain of Jacob shall be upon a
land of corn and wine; also his heavens
shall drop down dew, verse 28.

Happy art thou, O Israel; who
is like unto thee, O people favoured
by the Lord:— the shield of thy help,
and who is the sword of thy excellency, ver. 29.

The proper Psalms is cxviii, except 7, 10, 11, 12, &c.

¶ The Epistle Philippians, iv. 4.

Rejoice in the Lord alway; and again
I say, rejoice. Let your moderation be
known unto all men. The Lord is at hand.

Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts & minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things.

The Gospel.

¶ St. John viii. 31.

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed & were never in bondage to any man: how sayest thou then, Ye shall be made free? Jesus answered them: verily, verily I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Alterations in ~~the~~ Book of Common Prayer & Admin-
-istration of ~~the~~ Sacraments & other Rites & Ceremonies
of ~~the~~ Church, according to ~~the~~ Order of ~~the~~ B^{ch} of Eng^d, proposed
& recommended to ~~the~~ Prov^l Syn^d Church in ~~the~~ U. States
of America -

The Order for Morning Service
Daily throughout the Year

The three following Sentences of Scripture are ordered
to be prefixed to the usual Sentences, viz -

No. 1 The Lord is in his Holy Temple, let all the Earth keep
Silence before Him. Heb. 2. 10. ~~N.B. A solemn Pause here~~

From the Rising of the Sun to the going down of the same,
my Name shall be great among the Gentiles, and in every
Place, Incense shall be offered unto my Name and a peace
offering, for my Name shall be great among the Heathen,
saith the Lord of Hosts. Malachi

Where two or three are gathered together in my Name,
there am I in the midst of them. St. Matthew.

The Sacrifices of God are a broken Spirit &c with one
or two more of the other Sentences - But this, to stand next after
the sentence "when two or Three"

2. That the Rubrick preceding the Absolution be altered thus,
"a declaration to be made by the Minister alone, standing,
concerning the forgiveness of sins -"

- 3 That in the Lord's prayer the word who be substituted in lieu of which, and that ^{these} ~~the~~ trespass stand instead of that trespass against us
"as we are in the Father"
- 4 That the Gloria Patri be omitted after the "O come let us sing" and in every other place where by the present Rubric it is ordered to be inserted to the end of the Reading Psalm, where instead thereof the following Anthem shall be said, or sung. - Gloria Patri &c. - 15
 Glory be to God on high, and in earth peace, good will towards men: &c.
 at the direction of the Minister
- 5 That in the Te Deum instead of honnourable it be admirable true, and only Son, and instead of albeit the Virgin's words, didst humble thyself to be born of a pure Virgin.
- 6 That untill a proper selection of Psalms be made, each Minister be allowed to use such as he may choose.
- 7 That the same liberty be allowed respecting the Lessons.
- 8 That the article in the Apostles Creed; "He descended into Hell" be omitted.
- 9 That the Athanasian and Nicens Creeds be entirely omitted
- 10 That after the Responses "and with thy spirit" all be omitted to the words, O Lord shew thy mercy upon us, which the Minister shall pronounce still kneeling
- 11 That in the surpasse "make thy chosen people joyful" The word chosen be omitted, and also the following surpasse to, "O God make clean our hearts within us"
- 12 That the Rubric after these words, "And take not thy Holy spirit from us" be omitted. Then the two Collects to be said, viz. Collect for purity of mind "be added" to be omitted of words "be" inserted instead of "O do" at the end of the Collect
- 13 That the Collect for the King and People read Almighty and Everlasting God read down upon all Bishops and other Bishops and the congregations committed &c. to the end.

- 14 That after the reading Psalm ^{or End of each} not follow them with Gloria Patri or the Gloria in excelsis Deo shall be used at discretion of the minister
- 15 That the words prayer after the Litany and the subsequent Rubrick be omitted
- 16 That the short Litany be read as follows. "Son of God, we beseech thee to hear us. Son of God, we beseech thee to hear us. O Lamb of God: that takest away the sins of the world. Grant us thy peace; O Christ hear us; O Christ hear us. that thou mercy upon us and deal not with us according to our sins; neither reward us according to our iniquities. after which omit the words let us pray"
- 17 That the Gloria Patri after O Lord arise &c be omitted as also the let us pray after put our trust in thee &c
- 18 That in the following prayer instead of righteously have deserved it be justly have deserved.
- 19 That in the 1st warning for Communion the words damnation following these words inward you &c be read condemnation and the two paragraphs after these words, or also come not to that holy table be omitted & the following one be read. "if there be any of you who by these means cannot quiet their consciences &c." The words learned & discreet epithets given to the ministers &c. be also omitted.
- 20 In the exhortation to the communion let it run thus - "For as the benefit is great &c. to drink his blood, so is the danger great if we receive the same unworthily. Judge therefore yourselves &c."
- 21 That in the rubrick preceding the absolution instead of pronounce this absolution, it be, Then shall the minister stand up, & turning himself to the

the people say.

22. That in the baptism of infants parents may be admitted as sponsors.

23. That the minister in speaking to the Sponsors after these words consecrate to release him say, release him from sin.

Ans. In the second prayer instead of remission of his sin read remission of sin.

24. That in question ²⁰³ 216, the sponsor, instead of ²⁰ doth thou renounce ²¹ the devil & his works ²² the sinful desires of the flesh.

25. Doth thou believe the articles of the Christian faith as contained in the Apostles' creed and wilt thou endeavour to have this child instructed accordingly?

Ans. I do believe them, and by God's help will endeavour so to do.

Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will & commandments?

Ans. I will by God's assistance.

26. That the sign of the cross may be omitted, if particularly desired by the sponsors or parents. and the prayer to be thus altered (by the addition of a short rubric) We receive this child into the congregation of Christ's flock & pray that hereafter he may never be ashamed to be called a Christian.

27. That the words now dearly beloved be omitted.

28. That the prayer after the Lord's prayer be thus changed: We yield thee hearty thanks to receive this infant as thine own child by baptism & to incorporate him.

29. That in the following exhortation the words to renounce the devil and all his works, and in the charge to the sponsors the words on his tongue be omitted.

30. That the forms of private baptism ²¹ be made conformable to these alterations.

31. That in the exhortation before matrimony all letters ^{the}

two words "holy matrimony & therefore if any man vi-
be omitted.

32. That the words I plight thee my troth be omitted in both
places, - and also the words with my body I the worship
and also pledge thee troth either to other.

33. That all after the blessing be omitted.

34. In the Baptismal Service instead of the two Psalms.

^{Sup. & Subj. the 3 words "subjoined" are to be omitted}
Take the following verses of both, viz. Psa. 34. Verses 4, 5 & 6
7, 8, 12, 13 & Psalm 90 to v. 13 -

For the Declaration of form of interment, beginning, Teas much
as is insert, the following, viz. "Teas much &c."

Teas much as it hath pleased Almighty God, in his
wise Providence, to take out of this world the soul of our
deceased brother, ^{Beloved} lying now before us; We, therefore, commend
his [her] body to the ground; earth to earth, ashes to ashes,
dust to dust (thus at sea to the deep to be turned into cor-
ruption) looking for the general resurrection in the last
day, and the life of the world to come. Thus our Lord Jesus
Christ, at whose second coming, in glorious Majesty, to
judge the world, the earth and the sea shall give up
their dead; and the corruptible bodies of those who sleep in
them shall be changed & made like unto his own glo-
rious body, according to the mighty working, whereby
he is able to subdue all things unto himself."

In the sentence "I heard a voice &c." insert "who
for which." The prayer following the Lord's prayer to
be omitted.

In the onset collect leave out the words "our
hope is this our brother &c." for them that worship
those who.

35 In the visitation of the sick, instead of the absolution as it now stands insert the declaration of forgiveness which is appointed for the communion service, or either of the two collects, which are taken from the Communion office & appropriated to Sick Wed. -nesday may be used.

In the Psalm, omit the 3^d 6th 8th & the 11th verses - In the "Commendatory prayer" for men-rable & naughty say "Vain & unreliable" Strike out the word - purged -

In the prayer "for persons troubled in mind" omit all that stands between the words "afflicted servant" and "his soul is full of" & instead thereof say "Afflicted servant whose soul is full of trouble!" & strike out the particle "But" & proceed "Omnipotent God &c."

36. O Form of Prayer & visitation of Prisoners for notorious crimes and especially persons under sentence of death, being much wanted "The form entitled "Prayers for persons under sentence of death agreed upon in a Synod of the Archbishops & Bishops and the rest of the clergy of Ireland, at Dublin in the year 1711, as it now stands in the book of Common Prayer of the Church of Ireland is agreed upon and ordered to be adopted, with the following alterations, vizt.

In the absolution, take the same declaration of forgiveness, or either of the Collect above directed for the visitation of the sick - The short Collect "O Saviour of the world to be left out, & for the word Frailties - say Frailties -

37 In the Catechism under the attention, respecting the civil Powers - alter as follows vizt.

What is your name? - N. M.
Who gave you ^{us} this name? - I received ^{it} in Baptism, whereby I became a member of the Christian Church. - What was promised for you in

in Baptism? That I should be instructed to believe the articles of the Christian faith as contained in the Apostles' Creed, & to obey God's Holy Will & keep his commandments.

Do not thou think thou art bound to believe all the articles of the Christian faith as contained in this Creed, and to obey God's Holy Will & keep his commandments. Yes verily so.

Instead of the words verily indeed taken - Say "Spiritually taken."

Answer to Question "How many Sacraments?" Two, Baptism & Lord's Supper.

38.

Instead of a particular service for the Churching of women & Palms, which do not appear very pertinent. The following special prayer is to be introduced after the General Thanksgiving; viz. This to be said when any woman desires to return thanks &c.

O Almighty God, we give thee most humble & hearty thanks for that thou hast been graciously pleased by ^{providence} to deliver this woman thy servant from the great ^{perils and evils} dangers of child birth. Incline thy mercies to show forth thy ^{thy} thankfulness for this thy great mercy ^{proportion} with her life but by a holy and outgoing life. Let a sense of thy ^{gracious} merciful goodness be ever present to her mind, to excite in her an unfeigned love & gratitude to ~~Thou shouldst be pleased, O God,~~ to perfect what Thou hast begun and so to establish her health, that she may lead the remainder of her days to thy Honor & Glory, thro' Jesus Christ our Lord. Amen.

39 The Communion office on Ash Wednesday to be ^{also} continued as it is considered rather as a discouragement to sincere Christians from coming to church on that day, than an encouragement; and therefore the three Collects, the first beginning—

1st O Lord we beseech thee

2nd O most mighty God

3rd Turn thou us O Good Lord shall be continued among the occasional Prayers and used after the Collect on Ash Wednesday and on such other occasions as the Minister shall think fit

Table of holy Days

The following Days are To be kept Holy by this Ch.^y

Vis. All the Sundays in the year in the Order enumerated in the Table of Prosperity with their respective Services

Christmas
Circumcision
Epiphany ~~Wednesday~~
Candlemas
Good Friday
Easter Day Monday & Tuesday
Ascension Day
Whituesday Monday & Tuesday

The following Days are to be observed as Days of Fasting viz. Good Friday and Ash Wednesday.

The following Days are to be observed as Days of Thanksgiving viz. the 4th of July in Commemoration of American Independence, and the first Thursday in November as a Day of Gen^l. Thanksgiving.

Articles of Religion Of Faith in the Holy Trinity

There is but One living, True and eternal God, the Father Almighty, without body, parts or passions; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible: and One Lord Jesus Christ, Son of God, begotten of the Father before all worlds, ~~an~~ ^{an} ever, very and true God; who came down from heaven, took man's nature in the womb of the blessed Virgin, of his substance; and was God and man in one person, whereof is one Christ, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men; He rose again from death, ascended into Heaven, and there sitteth until he shall return to judge the world at the last day: and one Holy Spirit the Lord & giver of Life, of the same divine nature with the Father and the Son.

2

Of the sufficiency of the Holy Scriptures for
salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be

required of any man, that it should be held
 as an Article of Faith, or be thought req-
 or necessary to salvation. In the name of
 Holy Scriptures we do understand the can-
 cal Books of the Old & New Testament.

Of the Names & number of the Canonical

Genesis.	The 1 st Book of Samuel.	The Book of Hester.
Exodus.	The 2 ^d Book of Samuel.	The Book of Job.
Leviticus.	The 1 st Book of Kings.	The Psalms.
Numeri.	The 2 ^d Book of Kings.	The Proverbs.
Deuteronomy.	The 1 st Book of Chronicles.	Ecclesiasticus or Preacher.
Joshua.	The 2 ^d Book of Chronicles.	Canticles or Song of Solomon.
Judges.	The 1 st Book of Esdras.	Four Prophets the greater.
Ruth.	The 2 ^d Book of Esdras.	Twelve Prophets the lesser.

And the other Books the Church doth read for
 example of life, and instructions of manners; but
 yet it doth not apply them to establish any
 Doctrine: Such are these following.

The 3 ^d Book of Esdras.	Baruch the Prophet.
The 4 th Book of Esdras.	The Song of the three Children.
The Book of Tobias.	The story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the book of Esther.	The prayer of Manasse.
The Book of Wisdom.	The 1 st Book of Maccabees.
Jesus the son of Sirach.	The 2 ^d Book of Maccabees.

All the Books of the New Testament,
 as they are commonly received, we do receive and
 account them canonical.

3.
Of the old & New Testament

There is a perfect harmony and agreement between the old Testament and the new for in both everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God & man, and altho' the law given by Moses, as to ceremonies & the civil precepts of it, doth not bind Christians. Yet all such are oblig'd to observe the moral commandments which he delivered.

4
Of Crieds

The Cried commonly called the Apostles Cried ought to be received & believed, because it may be proved by the Holy Scriptures.

5
Of Original Sin

Since the fall of Adam, the nature of man is become so corrupt, as to be greatly depraved, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so naturally inclined to do evil that the flesh is continually striving to act contrary to the spirit of God, which corrupt inclination still remains even in the regenerate, who when they would do good, will is present with them. But tho' there is no man living who sinneth not, yet we must use our sincere endeavor to keep the whole law of God, so far as we possibly can.

6th
Of Free will

The Condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving us a good will, and working with us, when we have that good will.

⁷ Of justification of man.

We are accounted righteous before God only, for the merit of our Lord & Saviour Jesus Christ by faith, & not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

⁸ Of Good Works.

Albeit that good works which are the fruits of Faith & follow after justification, cannot put away our sins, & endure the severity of God's judgments, yet are they pleasing & acceptable to God in Christ & do spring out necessarily of a true & lively faith, inasmuch that by them a lively faith may be as evidently known, as a face discerned by the sight.

Of Christ alone without sin.

Christ by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered, made atonement & propitiation for the sins of the world; and sin was not in him. But all mankind besides, tho' baptized & born again in Christ do offend in many things. For if we say, we have no sin, we deceive ourselves & the truth is not in us.

18th.

Of sin after Baptism.

Those who fall into sin after Baptism may be renewed by repentance; for tho' after we have received God's grace, we may depart from it by falling into sin; yet thro' the assistance of his Holy Spirit, we may by repentance & the amendment of our lives, be restored again to his favour. God will not deny repentance of sin to those who truly repent, and do that which is lawful & right; but all such thro' his mercy in Christ Jesus, shall have their souls saved.

The destination to which, with respect to every man's salvation, is the everlasting purpose of God, secret to us: and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the spirit of truth, mortifying the works of their flesh and their earthly affections, & raising their minds to heavenly things. But we must receive God's promises as they be generally declared in Holy Scripture, and do his will, as thence is expressly directed. For without Holiness of Life no man shall be saved.

Of obtaining th Eternal Salvation only by the Name of
They are to be accounted presumptuous, who say,
that every man shall be saved by the Law or Vech
which he professeth; so that he be diligent to
frame his life according to that Law, ^{which} ~~is~~ the
Righteous nature. For Holy Scriptures doth set
out unto us, only the Name of th Christ, whereby
men must be saved.

of the Church and its authority?

The visible Church of Christ is a congregation of faithful men, whom the true word of God is preached, & the sacraments are duly administered, according to Christ's ordinance in all things necessary & requisite. And every Church hath power to ordain, change & abolish rites & ceremonies, for the more decent order & good government thereof, so that all things be done to edifying. But it is not lawful for the Church to ordain any thing contrary to God's word; nor to compound with the Scriptures, as to make one part seem repugnant to another; nor to decree or enforce any thing to be believed as necessary to salvation, that is contrary to God's holy word. General councils & Churches are liable to err, & have erred even in matters of faith & doctrine, as well as in their ceremonies.

14th

Of ministering in the Congregation
It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the Congregation, before he be lawfully called, & sent to execute the same. And thus we ought to judge lawfully called & sent, ^{who are} ~~which are~~ chosen & called to this work by men who have public authority given unto them in the congregation, to call & send Ministers into the Lord's vineyard.

15th

Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession: but rather they be certain vases with force, and spiritual vigour of Grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen & confirm our faith in him.

There are Two Sacraments ordained of Christ our Lord in the Gospel, that is to say Baptism & the Supper of the Lord.

16th

Of Baptism.

Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not Christians; but it is also a sign of regeneration or new

Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our Adoption to be the sons of God, by the Holy Ghost, are visibly signed & sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

^{16th} Of The Lord's Supper.

The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death: Inasmuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is partaking of the Body of Christ: and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread & Wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken & eaten in the Supper of the Lord only after an heavenly & spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith.

18th.

Of the one Oblation of Christ upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation & satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

19th.

Of ~~Ordination~~ & Ministration.

The Rites of Consecration of Bishops and ordering of Priests & Deacons; excepting such part as requires any oath or subscription inconsistent with the Americans Declaration is to be adopted as containing all things necessary to such consecration & ordering.

20th.

Of a Christian Man's Oath.

The Christian Religion doth not prohibit any man from taking an oath when required by the Magistrate in testimony of Truth; But all vain & rash swearing is forbidden by the Holy Scriptures.

Ordered, that if Plan for obtaining con-
secration ~~consecration to the Holy Spirit~~
in England be agreed to; where
going down; Towns and agreed to, & is
as follows

- 1.st That this Convention address the Arch-Bishops and Bishops of the Church of England requesting them to confer the Episcopal Character on such Persons as shall be chosen and recommended to them for that Purpose from the Conventions of this Church in the respective States.
2. That it be recommended to the said Conventions, That they elect Persons for this Purpose.
3. That it be farther recommended to the different Conventions, at their next respective Sessions, to appoint Committees with Powers to correspond with the English Bishops for the carrying these Resolutions into Effect; and that, until such Committees shall be appointed, they be requested to direct any Communications which they may be pleased to make on this Subject, to the Committee consisting of the rev.^d Doct. White, Rev.^d Doct. Smith, Rev.^d Mr. Provost, James Duane, Samuel Powell, & Richard Peters Esq^s.
4. That it be farther recommended to the different Conventions, that they pay especial Attention to the making

it appear to their Lordships, that the Persons who shall be sent by them for consecration are desired in the Character of Bishops, as well by the Laity as by the Clergy of this Church, in the said States respectively; and that they will be received by them in that Character on their Return.

5. And, in Order to ^{show} their Lordships of the Legality of the present proposed Application, That the Deputies, now assembled, be desired to make a respectful Request to the Civil Rulers of the States, in which they respectively reside, to certify That the said Application is not contrary to the Constitution and Laws of the same.
6. And whereas the Bishops of this Church will not be intitled to any of such Temporal Honors as are due to the Arch-Bishops and Bishops of the Roman Church in Equality of Lords of Parliament; and whereas the Reputation and Usefulness of our Bishops will considerably depend on their assuming no higher Titles or Style than will be due to their spiritual Employments; That it be recommended to this Church, in the States here represented, to provide that each of their respective Bishops may be called the Right Reverend, and as Bishop, may have no other Title; and may not use any such Title as is usually descriptive of temporal Power and Precedency.

Done in Philadelphia Christ Church in
Convention of the Clerical & Lay Deputies of the
Protestant Episcopal Church in the States under
mentioned this 5th day of October 1785 -

William White, President. D^d. Rector
of Christ Church & St Peter, Philadelphia.

Saml Provoost Rector of
Trinity Church and Clerical Deputy } for New York

Ed Duane & Lay Deputy
~~Ed Duane~~

Abraham Beach
Rector of Christ Church
~~St. Peter & St. James~~ Clerical
Deputy. —

Alfred Ogden,

Rector of Unions Church
in Sussex County, New
Jersey Deputy

Patrick Dennis Lay Dep. "

Sam. Magaw Rector of St
Pauls Philadelphia

Robt Blackwell Aps^t Min^{is} of Christ Church
& St. Peter Phil^a
Joseph Hutchins, Rector of St James's
Church, Lancaster

John Campbell Rector
of York and Huntington
Joseph Smith
Andrew Duff
Samuel Livel
~~David Duff~~
Richard Peter
Carr, Duff
Jr. (Lank)

Nicholas Jones
The Society
Charles Henry Wharton D.D.
Rector of Emanuel Church New-
Castle upon Delaware

Robert Clay

James Tyner

Maryland

William Smith D.D. Principal
of Washington College, & Rector of
Chesters Parish.

Samuel Keene D.D. Professor of Logic
& general Philosophy in Washington
College & Rector of Parochial Church
Wm. West. Rector of St. Paul's
Baltimore Town.

John Andrews D.D.
Rec.^t of St. Thomas, Baltimore

Delaware Tho. Bradock by Deputy

Virginia

David Griffith Rector
of Fairfax Parish —

John Page by Deputy

South Carolina

Henry Briscoe D. D.
Rector of St. Michael's
Charleston.

Jacob Read

Charles Pinckney
by Deputy

London February 24. 1786.

To the Clerical and Lay Deputies of the
Protestant Episcopal Church in sundry of the united
States of America.

The Archbishop of Canterbury hath received an
Address, dated in Convention Christ Church Philadelphia,
October 5. 1785, from the Clerical and Lay Deputies of the
Protestant Episcopal Church in sundry of the united States of
America, directed to the Archbishops and Bishops of England,
and requesting them to confer the Episcopal Character on
such persons as shall be recommended by the Episcopal Church
in the several States by them represented.

This brotherly and Christian Address was communicated to
the Archbishop of York and to the Bishops with as much dispatch
as their separate and distant Situations would permit, and
hath been received and considered by them with that true and
affectionate regard which they have always shown towards
their Episcopal Brethren in America.

We are now enabled to assure you, that nothing is
nearer to our Hearts than the Wish to promote your spiritual
Welfare, to be instrumental in procuring for you the complete
Exercise of our holy Religion, and the Enjoyment of that
Ecclesiastical Constitution, which We believe to be truly
Apostolical, and for which you express so unreserved a
Veneration.

We are therefore happy to be informed, that this pious
Design is not likely to receive any Discountenance from the
Civil Powers under which you live; and We desire you to be
persuaded, that We on our parts will use our best Endeavors,
which We have good reason to hope will be successful, to
acquire a legal Capacity of complying with the prayer of
your

Your Address.

With these Sentiments We are disposed to make every Allowance which Candour can suggest for the Difficulties of your Situation, but at the same time We cannot help being afraid, that, in the proceedings of your Convention, some Alterations may have been adopted or intended, which those Difficulties do not seem to justify.

Those Alterations are not mentioned in your Address; and, as our Knowledge of them is no more than what has reached Us through private and less certain Channels, We hope you will think it just, both to you, and to Ourselves, if We wait for an Explanation.

For while We are anxious to give every proof, not only of our Brotherly affection, but of our facility in forwarding your Wishes, We cannot but be extremely cautious, lest We should be the Instruments of establishing an Ecclesiastical System which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in Doctrine or in Discipline.

In the mean time We heartily commend you to God's holy Protection, and are,

your affectionate Brethren

J. Rochester	J. Cantuar.
R. Worcester	M. Ebor
J. Oxford	R. London.
J. Exchr.	W. Chichester
Thos. Lincoln.	C. Bath & Wells
John Bangor	J. St. Asaph
J. Southfield & Coventry.	J. Sarum.
J. Gloucester	Peterborough.
Edw. David	James Ely
Edw. Bristol	

Dear Sir

New York April 4th 1786

It is with peculiar pleasure that I send you the following copy of a Letter which I have just had the Honor of receiving from the Secretary of Foreign Affairs.

The Convention of the Protestant Episcopal Church in this State will be held on the Third Tuesday of next month. I hope your Printer will have it in his power before that time, to furnish me with a few complete Copies of the New Prayer Book.

I am, with the greatest Esteem &c
your most affectionate Friend &c very
Humble Servant

Sam^l Provost.

Dear Sir,

Grovenor Square Jan^y 4th 1786.

A Day or two after the Receipt of your Letter of Nov. 1st and that of President Lee, which came with it, I wrote to the Arch Bishop of Canterbury, by Colonel Smith for an Answer when I might have the Honor to pay my respects to his Grace, and was answered very politely that he would be glad to have the Honor of seeing me next Day, between Eleven and Twelve, accordingly I went yesterday and was very agreeably received by a venerable and candid Prelate, with whom I had before long exchanged visits of ceremony.

I told his Grace that at the desire of two very respectable Characters in America, the late President of Congress

and the present Secretary of State for the department of foreign affairs, I had the honor to be the bearer to his grace, of a letter from a Convention of Delegates from the Episcopal Churches in most of the Northern States, which had been transmitted to me open, that I might be acquainted with its contents. — That in this bearing however, I acted in no official Character having no instruction from Congress nor indeed from the Convention; but that I thought it most respectful to him as well as to his grace, to present the letter in person. — the Arch bishop answered that all that he could say at present, was that he himself was very well disposed to give the satisfaction desired for he was by no means one of those who wished that Controversies should be kept up between the two Countries or between some party and another in America; but on the contrary, was desirous of doing every thing in his power to promote Harmony and good Humours. —

I then said that if his Grace would take the trouble of reading two letters, from Mr. Lee and Mr. Jay, he would perceive the nature of those Gentlemen's in sending the letter to my care. — I gave him the letters which he read attentively, and returned, and added that it was a great satisfaction to him to see, that Gentlemen of Character and Reputation interested themselves in it; for that the Episcopalians in the united States could not have the full and complete enjoyment of their religious liberties without it, and he was from that it was also a great satisfaction to him to have received this visit from me upon this occasion. — and he would take the liberty to ask me if it were not an improper question; whether the interposition of the English Bishops would not give occasion of and display satisfaction in America. — I replied that my answer could be only that of a private Citizen; and in that capacity, I had no doubt to say, that the People of the united States in general were for a liberal & generous toleration, I might indeed employ a stronger word, and call it a right and the first right of Mankind to worship God according to their Conscience; and therefore that I could not see any reasonable ground for dissatisfaction and that I hoped and believed there would be none of any consequence.

His Grace was then pleased to say, that Religion in all Countries, especially a young one, ought to be attended to, as it was the foundation of Government. —

He hoped the Characters which should be recommended would be good ones.

I replied that there were in the Churches in America, able men of Character altogether irreproachable, and that such and such only, I presumed would be recommended. — I then rose to take my leave and his grace then asked me, if he might be at liberty to mention that I had made him this visit on this occasion, I answered, certainly, if his grace should judge it proper.

Thus, Sir, I have fulfilled my Commission
and remain as usual

Yours &c

(Signed)

John Adams

{Copy}

His Excellency John Jay Esq.

Reverend Sir,

Chanhilly in Virginia May 13th 1846.

I have the honor to enclose you the copy of a letter that I lately received from the hon. Mr. Adams at the Court of Sondon, in answer to a letter that I wrote to him from New York last Fall; by the desire of several Members of the Episcopal Convention that met at Philadelphia the last year. I am very happy Sir to find the Archbishop of Canterbury so liberally disposed to comply with the Memorial of that Convention to the Bishops of England, and I hope that this beginning will end in the right organization of our Church, the want of which hath hitherto greatly injured it. I have the honor to be, with the highest respect and esteem, Dear Sir your most obedient and very humble servant

Richard Henry Lee

To the Committee of the general Convention at Philadelphia, the Rev.^d
W^m. White President, the Rev.^d D. Smith, the Rev.^d M^r. Pownall, the Hon.^{ble} James
Quane, Samuel Powell and Richard Peters Esq^r.

to His President and Gentlemen.

Influenced by the same Sentiments of fraternal Regard
expressed by the Archbishops and Bishops in their Answer to your Address, We desire
you to be persuaded that if We have not yet been able to comply with your Request
the Delay has proceeded from no Indifference on our part. The only Cause of it has
been the Uncertainty in which We were left by receiving your Address unaccompanied
by those Communications with regard to your Liturgy, Articles and Ecclesiastical
Constitution, without the Knowledge of which we could not presume to apply to
the Legislature for such Powers as were necessary to the Completion of your Wishes.
The Journal of the Convention, and the first part of your Liturgy, did not reach
us till more than two Months after our Receipt of your Address; and We were not in-
formed of the remaining part of it, and of your Articles, till the last day of
April. The whole of your Communications was then, with as little Delay as possible
taken into Consideration at a Meeting of the Archbishops and Fifteen of the
Bishops, being all who were then in London and able to attend; and it was
impossible not to observe with Concern, that if the Essential Doctrines of our
Common Faith were retained, less respect however was paid to our Liturgy than
its own Excellence; and your declared Attachment to it, had led us to expect: Not
to mention a Variety of verbal Alterations, of the Necessity or propriety of which
We are by no means satisfied, We saw with Grief, that Two of the Confessions of
our Christian Faith, respectable for their Antiquity, have been entirely laid aside;
and that even in that which is called the Apostles Creed, an Article is omitted,
which was thought necessary to be inserted, with a View to a particular Heresy,
in a very early Age of the Church, and has ever since had the venerable
Sanction of universal Reception. Nevertheless as a Proof of the sincere Desire
which We feel to continue in spiritual Communion with the Members of your
Church in America, and to comply the Orders of your Ministry, and trusting
that the Communications which We shall make to you, on the Subject of these and
some other Alterations, will have their desired Effect, We have, even under these
Circumstances, prepared a Bill for conveying to the Legislature the Powers necessary for this
purpose. It will in a few Days be presented to Parliament, and We have the best
Reasons to hope that it will receive the Assent of the Legislature. This Bill will
enable the Archbishops and Bishops to give Episcopal Consecration to the persons who
shall

It shall be recommended, without requiring from them any Oaths or Subscriptions — inconsistent with the situation in which the late Revolution has placed them; upon Condition that the full Satisfaction of the Sufficiency of the Persons recommended, which you offer to Us in your Vindicta, be given to the Archbishop and Bishops. — You will doubtless receive it as a strong token of our friendly Disposition towards you, and of our Desire to avoid all Delay on this Occasion, that We have taken this earliest Opportunity of conveying to you this Intelligence; and that We formed (as supposing ourselves invested with that Power which for your Sakes We have requested) to state to you particularly the several Heads, upon which that Satisfaction which you offer, will be accepted, and the Mode in which it may be given. The Emancipation which is shown by the Church of England to prevent the Intrusion of unqualified Persons into the inferior Offices of our Ministry, confirms our own Sentiments, and points it out to be our Duty, very earnestly to require the most decisive Proofs of the Qualifications of those who may be offered for Admission to that Order, to which the Superintendence of those Offices is committed. At our several Ordinations of a Deacon and a Priest, the Candidate submits himself to the Examination of the Bishop as to his Proficiency in Learning; He gives the proper Security of his Soundness in the Faith by the Subscriptions which are made previously necessary; He is required to bring Testimonials of his virtuous Conversation during the three preceding Years; and that no shade of Inquiry may be omitted, public Notice of his offering himself to be ordained is given in the parish Church where he resides or ministers, and the people are solemnly called upon to declare, if they know any Impediment for the which he ought not to be admitted. At the Time of Ordination too the same solemn Call is made on the Congregation then present.

Examination, Subscriptions and Testimonials are not indeed repeated at the consecration of an English Bishop, because the person to be consecrated has added to the Securities given at his former Ordinations that sanction, which arises from his having constantly lived and exercised his Ministry under the Eyes and Observation of his Country. But the Objects of our present Consideration are very differently circumstanced; Their Sufficiency in Learning, the Soundness of their Faith and the purity of their Manners, are not Matters of Notoriety here; Means therefore must be found to satisfy the Archbishop who consecrates; and the Bishops who forward them; that, in the Words of our Church, "They be apt and meet for their Learning and godly Conversation, to exercise their Ministry duly to the Honour of God, and the edifying of his Church, and to be wholesome Examples and Patterns to the Flock of Christ."

With regard to the first Qualification, Sufficiency in good Learning, We apprehend that the subjecting a Person, who is to be admitted to the Office of a Bishop in the Church, to that Examination which is required previous to the —
Ordination

Ordination of Priests and Deacons, might lessen that reverend Estimation, which ought never to be separated from the Episcopal Character: We therefore do not require any further satisfaction on this point than will be given to us by the Tenor of ~~our~~ Testimonials in the annexed papers, fully trusting that those who sign them will be well aware, how greatly Incompetence in this respect must lessen the Weight and Authority of the Bishop and affect the Credit of the Episcopal Church.

Under the second Head, that of Subscription, our Desire is to require that subscription only to be repeated, which you have already been called upon to make by the Fourth Article of your Ecclesiastical Constitution: but We should forget the Duty which We owe to our own Church, and act ^{too} inconsistently with that sincere Regard which We bear to yours, if We were not explicit in declaring, that, after the Disposition We have shown to comply with the Prayer of your Address, We think it now incumbent upon you to use your utmost exertions also for the removal of any ~~any~~ stumbling block of Offence, which may possibly prove an Obstacle to the Success of it. We therefore most earnestly solicit you, that previously to the Time of your making such Subscription, you restore to its Integrity the Apostles Creed, in which you have omitted an Article merely, as it seems, from Misapprehension of the Sense in which it is understood by our Church. Nor can We help adding, that We hope you will think it but a decent proof of the Attachment which you profess to the Services of our Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even tho' the Use of them should be left discretionary. We should be ~~inexcusable~~ too if at the Time when you are requesting the Establishment of Bishops in your Church, We did not strongly represent to you that the Fifth Article of your Ecclesiastical Constitution appears to us to be a Degradation of the Clerical, and still more of the Episcopal Character. We persuade ourselves that in your ensuing Convention some Alteration will be thought necessary in this Article, — before this reaches you; or if not, that due Attention will be given to it in consequence of our Representation.

On the Third and last Head, which respects Purity of Manners, the Reputation of the Church, both in England and America, and the Interest of our common Christianity, is so deeply ~~interested~~ ^{concerned} in it, that We feel it our indispensable Duty to provide on this Subject, the most effectual Securities. It is presumed that the same previous public Notice of the Intention of the Person to be consecrated will be given in the Church where he resides in America, for the same Reasons, and therefore nearly in the same Term, with that used in England. The Call upon the Persons present at the Time of consecration, must be deemed of little Use before a Congregation composed of those to whom the person to be consecrated is unknown. The Testimonials signed by Persons living in England, admit of Reference and Denomination, and the Characters of those who give them are subject to Scrutiny, and in Cases of criminal Deceit, to Punishment. In Proportion as these Circumstances

are left applicable to Testimonials from America, those Testimonials must be more explicit, and supported by a greater Number of Signatures. We therefore think it necessary that the several Persons Candidates for Episcopal consecration, should bring to us both a Testimonial from the general Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one from the ^{respective} Conventions in those States which recommend them. It will appear from the Form of the latter Testimonial used in England a Form of which is annexed that the Ministers who sign them bear Testimony to the Qualifications of the Candidates on their own personal Knowledge. Such a Testimony is not to be reported from the Members of the General Convention of the Episcopal Church in America on this — Occasion. We think it sufficient therefore that they declare they know no Impediment but believe the Person to be consecrated is of a virtuous Life and sound Faith. We have sent you such a Form as appears to us proper to be used for that purpose. More specific Designations must be made by the Members of the Convention in each State from which the Persons offered for consecration are respectively recommended, their personal Knowledge of them there can be no Doubt of. We trust therefore they will have no Objection to the Adoption of the Form of a Testimonial which is annexed and drawn upon the same Principles and containing the same Attestations of personal Knowledge with that above mentioned as required previously to our Ordinations. We trust We shall receive those Testimonials signed by such a Majority in each — Convention that recommend as to leave no Doubt of the Fidelity of the Candidates upon the Minds of those whose Consciences are concerned in the consecration of them.

Thus much We have thought it right to communicate to you without Reserve at present, intending to give you further Information as soon as We are able. In the mean Time We pray God to direct your Councils in this very weighty Matter and are &c. President and Gentlemen.

Your Affectionate Brethren
J. Cantuar.
M. E. S. S.

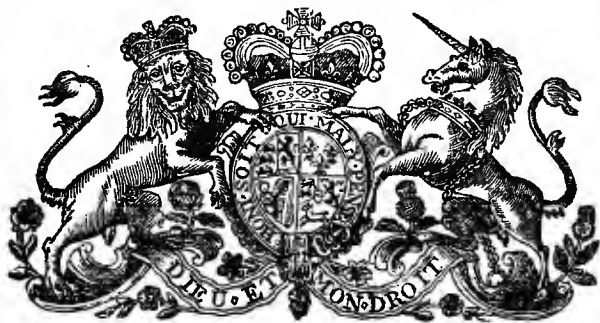
ANNO REGNI
GEORGI II. III.
REGIS

Magnæ Britanniae, Franciæ, & Hiberniæ,

VICESIMO SEXTO.

At the Parliament begun and holden at *Westminster*, the Eighteenth Day of *May*, *Anno Domini* 1784, in the Twenty-fourth Year of the Reign of our Sovereign Lord GEORGE the Third, by the Grace of God, of *Great Britain, France, and Ireland*, King, Defender of the Faith, &c.

And from thence continued, by several Prorogations, to the Twenty-fourth Day of *January*, 1786; being the Third Session of the Sixteenth Parliament of *Great Britain*.



L O N D O N :

Printed by C. EYRE and the Executors of W. STRAHAN,
Printers to the King's most Excellent Majesty. 1786.

ANNO VICESIMO SEXTO

Georgii III. Regis.



C A P. LXXXIV.

An Act to empower the Archbishop of *Canterbury*, or the Archbishop of *York*, for the Time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.



WHEREAS, by the Laws of this Preamble.
 Realm, no Person can be consecrated to the Office of a Bishop without the King's Licence for his Election to that Office, and the Royal Mandate under the Great Seal for his Confirmation and Consecration:

And whereas every Person who shall be consecrated to the said Office is required to take the Oaths of Allegiance and Supremacy, and also the Oath of due Obedience to the Archbishop: And whereas there are divers Persons, Subjects or Citizens of Countries out of His Majesty's Dominions, and inhabiting and residing within the said Countries, who profess the Publick Worship of Almighty God, according to the Principles of the Church of England, and who, in order to provide a regular Succession of Ministers for the Service of their Church, are desirous of having certain of the Subjects or Citizens of those Countries consecrated Bishops, according to the Form of Consecration in the Church of England: Be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by

The Archbishop of Canterbury or York, with such other Bishops as they shall think fit to assist, may consecrate Subjects of foreign States Bishops, without the King's Licence for the Election, or requiring them to take the usual Oaths;

the Authority of the same, That, from and after the passing of this Act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the Time being, together with such other Bishops as they shall call to their Assistance, to consecrate Persons, being Subjects or Citizens of Countries out of His Majesty's Dominions, Bishops, for the Purposes aforesaid, without the King's Licence for their Election, or the Royal Mandate, under the Great Seal, for their Confirmation and Consecration, and without requiring them to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the Time being.

but not without first obtaining His Majesty's Royal Licence for performing the Consecration, &c.

II. Provided always, That no Persons shall be consecrated Bishops in the Manner herein provided, until the Archbishop of Canterbury, or the Archbishop of York, for the Time being, shall have first applied for and obtained His Majesty's Licence, by Warrant under His Royal Signet and Sign Manual, authorizing and empowering him to perform such Consecration, and expressing the Name or Names of the Persons so to be consecrated, nor until the said Archbishop has been fully ascertained of their sufficiency in good Learning, of the Soundness of their Faith, and of the Purity of their Manners.

No Persons so consecrated, &c. thereby enabled to exercise their Offices in His Majesty's Dominions.

III. Provided also, and be it hereby declared, That no Person or Persons consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person or Persons deriving their Consecration from or under any Bishop so consecrated, nor any Person or Persons admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the Successor or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Offices within His Majesty's Dominions.

Certificate of Consecration to be given by the Archbishop, &c.

IV. Provided always, and be it further enacted, That a Certificate of such Consecration shall be given under the Hand and Seal of the Archbishop who consecrates, containing the Name of the Person so consecrated, with the Addition, as well of the Country whereof he is a Subject or Citizen, as of the Church in which he is appointed Bishop, and the further Description of his not having taken the said Oaths, being exempted from the Obligation of so doing by virtue of this Act.

Canterbury July 4th
1786

Gen. Thomas,

The enclosed not being
now posted, I have the satisfaction of
communicating it to you. It is accom-
panied by a copy of a letter & some extracts
of Testimonials, which I sent you by the
Packet of last month. It is the
opinion here, that no more than three
Bishops should be consecrated for the
United States of America, who may con-
secrate others at their return, if more be
found necessary. But whether we con-
secrate any, or not, must yet depend
on the measures we may see fit to adopt
we have written I am your humble
servant J. Canton:

The Right Rev.^d William White D.D. Bishop of Pennsylvania.

() To William Lickes () £.

1787.

£. s. d.

Janry. 25. To Fees paid at the Secretary of State's Office, for his	
• His Majesty's License authorizing the Archb. of Canterbury	4. 10. 9
to consecrate	
Febry. 12. To Fees at the Vicar General's Office & Commission as by Act	6. 6. 4
To several Attendances at Lord Sydney's Office, Doctors	
Commons & R. & R. Registering Certificate of Consecration	2. 2. 0
& Voucher	
To a Gratuity to the Chapel Clerk at Lambeth Palace.	0. 10. 0
To Coach hire at sundry Times.	0. 7. 6
	<u>£. 14. 3. 1</u>

Consecrated } Expenses of Consecrating the Rev. ^d W ^m White D.D. Sunday } to be Bishop of Pennsylvania. £ s d 4 th Feb ^y 1787.	
Apparitors' fee	1. 0. 0
Drawing & engraving the Act of Consecration & Stamp.	0. 8. 8
Registers fee attending the Consecration at Lambeth	1. 6. 8
Registering the whole five readings	2. 10. 0
One half of the Coach hire &c	0. 10. 6
Registers Clerk	0. 10. 6
	<u>£ 6. 6. 4</u>

Wm Williams dont shew his age of York. Master
don't shew of both Wills and shew ed. Birth
of Peterborough. were present and speaking at the
Consecration which mentioned.

W. C. B. B.

G. Bate is with
Peterborough

The signature of the Radcliffe of Cambridge
and York. and of the Bishop of Bath & Wells and
Peterborough. was made on my presence July 11 1797.

Wm Williams signing is the Radcliffe
of Cambridge.

Certificate of the Consecration of the Wm Williams
Father in God Wm Williams M.A. Bishop of the
State of Maryland in North America.
February 1797



So all Persons to whom these Powers shall come, or whom the same shall or may in anywise, at any time concern, We
John by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, and Cisterne

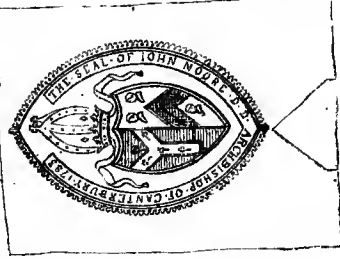
We breed by an Act of Parliament passed at Westminster in the Twenty sixth year of the Reigne of our Sovereign Lord
George the Third, King of Great Britain France and Ireland, intituled "His Act to empower the Archbishop of Canterbury or the Archbishop
of York, for the Time being, to consecrate in the Office of a Bishop, Bishops being Subjects or Citizens of Countries out of his Majesty's Dominions."

It is enacted That it shall and may be lawful to and for the Archbishop of Canterbury or the Archbishop of York, for the Time being,
together with such other Bishops as they shall call to their assistance to consecrate Bishops, being Subjects or Citizens of Countries out of
his Majesty's Dominions, Bishops, for the Purposes aforesaid, without the Kings Licence, or the Kings Mandate under
the Great Seal, for their Confirmation and Consecration, and without requiring them to take the Oaths of Allegiance and Supremacy, and
the Oath of true Obedience to the Archbishop, for the Time being. **Provided always,** That no Bishop shall be consecrated Bishops in the Manner
herein provided until the Archbishop of Canterbury or the Archbishop of York, for the Time being shall have first applied for and obtained his
Majestys Licence, by Warrant under his Royal Signet and Sign Manual, authorizing and empowering him to perform such Consecration and applying
the Name or Names of the Bishops to be consecrated, nor until the said Archbishop has been fully acquainted of their sufficiency in good Learning, of the
Soundness of their Faith and of the Truth of their Manners. **Provided also,** and so it hereby declared, That no Bishop or Bishops consecrated in the
Office of a Bishop in the Manner aforesaid, nor any Bishop or Bishops deriving their Consecration from or under any Bishop so consecrated, nor any
Bishop or Bishops submitted to the Order of Bishops or Bishops by any Bishop or Bishops so consecrated, or by the Bishop or Bishops of any Bishop or
Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Office within his Majesty's Dominions. **Provided always**
and so it further enacted, That a Certificate of such Consecration shall be given under the Hand and Seal of the Archbishop who consecrated,
containing the Name of the Bishop so consecrated, with the Addition, as well of the Country whereof he is a Subject or Citizen, as of the Church in
which he is appointed Bishop, and the further Description of his not having taken the said Oaths, being exempted from the Obligation of so—

Palace at Lambeth, in the County of Surrey, do hereby admit and beloved in Christ William White Clerk D.D. a Subject or Citizen of the State of Pennsylvania in North America and Vicar of Christ Church and St. Peter in the City of Philadelphia in the said State, of whose sufficiency in good Learning, Soundness in the Faith, and Fidelity of Manner We are fully ascertained into the Office of a Bishop of the Protestant Episcopal Church in the State of Pennsylvania offered to which the said William White had been elected by the Convention for the said State as appears unto Us by due Testimony shewed by him produced, and him the said William White did then and there rightly and canonically consecrate a Bishop according to the Manner and Form presented and used by the Church of England, his taking the Oaths of Allegiance, Supremacy and Canonical Obedience only accepted, he being exempted from the Obligation of taking the said Oaths by virtue of what above recited Act. PROVIDED that neither He the said Bishop nor any Person or Persons deriving their consecration from or under him nor any Person or Persons admitted to the Order of Deacon or Priest by him or his Successor or Successors shall be enabled to exercise his or their respective Office or Offices within his Majesty's Dominions. In Testimony whereof We have caused our Archbishop to be affixed to these Presents. Given at Lambeth Place the Day and Year above written and in the Fourth Year of our Translation. 28

A.

Cantuar.



Extract from a Letter from Bp. Tzer,
describing the interior of the Chapel of
Lambeth Palace.

The present Screen still work
was placed by Land. The queer little window
over the screen was missed by Jason.
The Western lancets were obscured by the
building up against the Chapel of what is
known as the Tollers Tower. The present
vaulted ceiling only dates from 1847, &
replaced a flat one, which Land put up.
The marble pavement is also due to him.
There is now no stained glass remaining.
Had a very perfect scheme existed in
Land's time, the repairs of which formed

a charge of superstition against him, at his
Trial. Fortunately there is a full contemporane-
ous account of all the objects, & how they
were healed. The N.W. window commencing
with the Creation, & after travelling all round
with the sacred story, the decoration filling
the Eastern & altar window, the S.W. window
brings the whole to an end by a representation
of the Last Judgment. Of course this entire
scheme is to be faithfully reproduced
in the restoration.

Believe me always yours
The Reverend W. G. Jones

Chas. R. Hale D.D.

New London May 17. 1797.

Right Reverend & Dear Sir,

It is with great pleasure I take an opportunity of presenting my congratulations on your safe return to Philadelphia, & on the success of your application to the English Archbishops.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, & of the necessity of union & concord, among all its members in the United States of America, not only to give stability to it, but to fix it on its true & proper foundation. Possibly nothing will contribute more to this end, than uniformity in worship & discipline, among the Churches of the different States. It will be my happiness to promote so good & necessary a work. And I take the liberty to propose, that, before any decided steps be taken, there may be a meeting of yourself & Mr. Provost, with me, at such time & place as shall be convenient; to try whether some plan can not be adopted, that shall, in a quiet & effectual way, secure the great object which, I trust, we should all heartily rejoice to see accomplished. For my own part, I cannot help thinking that the most likely method will be, to retain the present Book of Common Prayer, accomodating it to the civil Constitution of the United States. The government of the Church, you know, is already settled: a body of canons will however be wanted to

give it

to give energy to the government, & strengthen its operations.

I have written to Mr. Proost on this subject, & have invited him to visit us at the stated Convocation of our Clergy which is to be held at Stamford Thursday after Whitsunday. I regret that the distance I think will most probably prevent you to do us that favour; more especially as I think it would greatly promote so essential an object as the union of all our Churches must be esteemed. May God direct us in all things!

Believe me to be, Right Reverend, I dear Sir,

your affectionate Brother,
& humble Servant,

Samuel R. Cornwell.

Rev. Geo. R. White.

Dear Sir,

Fairfax Glebe 28th April 1787

Your Letter of the 15th certifying your safe return made me very happy — It is an event about which I have ^{been} exceedingly anxious for many reasons, and altho some of them are of a selfish nature, yet be assured that I partake in no small degree, of that Joy which your real friends must feel on the occasion.

Since your departure for Europe, the repeal of our incorporating Act, and the revival of some Old Laws in consequence of it have placed the Episcopal Church in this State (myself in particular) in a very embarrassing situation; so much so that I believe it would puzzle our whole bench of Chancellors to determine our exact situation. I consider my own as very critical, and am anxiously waiting the meeting of our Convention (16th May) who I hope will determine what is proper to be done. Should they be of opinion that I ought to proceed immediately to England, I shall set out as soon as they furnish me with a sufficiency to defray the Expence of the Voyage, of which, by the bye, there is no appearance as yet. As there
are

are frequent opportunities from this place for a stay as well as convenience will determine me to make my abode here; and as I know not how sudden my movements may be after the Convention rises, it is my earnest wish to possess all the information you have to communicate previous to my leaving home, which will be about the 10th May. I must request you to lose no time in doing this as your communications may be necessary either to determine some of the resolutions of the Convention, or for the regulation of my own conduct at a time when I consider myself to be very critically situated. I would, on this occasion, recommend your sending your Letter under cover, directed to Mr. Wm. Herbert Misch. in Alexandria, where particular care of the inclosed I shall previously engage.

I am very sorry to hear that our ^{My} friend has been in so dangerous & distressing a situation. I hope that his Native Air and the present agreeable season will soon restore his health.

Please to remember me very respectfully to Mrs. White, & tell her I congratulate ^{her} very sincerely on the occasion of your safe return - I am sorry your meeting should have been embittered by any thing so painful as reflections on the loss of a child.

I remain, my dear Sir,

Your very affect. Brother
I trust he can serve
D. Griffith

From Bro. Taglio Clearwater Nova Scotia.
My dear friend, June 13, 1796

My son will have the honour of presenting this to you. He is about to embark for New York on a visit to his relations there; & as he has expressed a desire of seeing Philadelphia before his return, I avail myself of the opportunity of introducing him to you; for although you saw him in London, he is so much grown & altered since that you will scarcely know him. My intention is to send him to Bedford, before his education, as soon as that horrid war is over; & I was desirous that he might see some part of America - its two principal cities at least - before he goes to England.

I have also to thank you for your last letter in answer to mine, enquiring after my friends soon after the calamitous disorder which swept off so many of the citizens of Philadelphia. It afforded me the truest pleasure to learn that they had mostly escaped, & that several of them had fallen victims on the occasion. I sincerely wish that you may be long preserved from a similar calamity.

Since writing to you last, I have moved into the country. The bleak air of Halifax, standing on the margin of the ocean, disagreed with me much; & I was under the necessity of trying what effect a change of situation would produce. I removed to this place, where I had purchased lands & built a house. The situation is elevated & dry, the air mild, & as clear as any in America; the roads for many miles all round me, as good as any I ever rode in England. A twelvemonth has elapsed since my removal, & I feel as fully answered my most sanguine expectations; for I now feel better, thank God, than I have been any summer for twenty years past.

The Episcopal Church in the American States has sustained a great loss in the death of my old friend, Bishop Beane. He was a worthy man, of very respectable abilities, & excellent principles. I have not heard who is to succeed him in Connecticut. The number of Bishops in the States is now considerably increased, which gives me sincere pleasure; as it indicates a flourishing state of the Church, & will be a security to it against the numerous effects of infidelity & enthusiasm, so prevalent in these times, & equally destructive to rational religion, & to the welfare of Society. A horror had been attended with such terrible consequences in Europe, that we should dread its presence since more than that of any pestilence - I pray God to preserve this continent from its direful effects - & to visit us no less against our temporal, than our eternal happiness.

My colleague, the Bishop of Quebec, is a most amiable & respectable character; but unfortunately the great distance between us precludes any other intercourse than by letter. This is an inconvenience which I very much lament; for many advantages, besides the satisfaction, would accrue from a personal intercourse, formal communication of advice & counsel. Your situation in this respect is preferable to ours— with you, several Bishops frequently meet, & counsel each other.

By this conveyance I write to Mr. Wignthrop, who, I hope is still alive & well.— Please to present my best compliments to Mr. White; I believe you to be, with the truest esteem,

Yours affectionate brother
Faithful, humble servant

Charles Nova Scotia

P.S. Be so good as to present my best compliments to Dr. Pragan. I am preparing to set out for Halifax with one of my daughters, when the other with my son set out for New York, which hurried me so much that I am not able to write to him, or else I would willingly do it. Remem-ber me also to Dr. Smith— are his Sermons yet published? I have not heard from our friend Dutchie this long time; nor do I even know in what part of England he is settled at present.

Right Reverend Bishop White

Know all Men by these Presents, that **Wm.** Samuel Provost D.D. Bishop of the Protestant Episcopal Church in the State of New York. Visiting Bishop, Samuel Seabury D.D. Bishop of Connecticut and Rhode Island. William White D.D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. James Madison D.D. Bishop of the Protestant Episcopal Church in the State of Virginia, under the protection of Almighty God, in Trinity Church in the City of New York, on Monday the seventeenth of Sept: in the year of our Lord one thousand seven hundred and ninety two, did then and there rightly and canonically consecrate our Beloved in Christ Thomas John Claggett D.D. late Rector of St. James Parish in the State of Maryland, of whose sufficiency in god Learning, soundness in the Faith, and purity of Manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the said State, to which the said Thomas John Claggett had been elected by the Convention of the said State. In testimony whereof we have signed our Names, and caused our Seals to be affixed, given in the City of New York, this nineteenth day of September in the Year of our Lord one thousand seven hundred and ninety two.

J. Seabury
Wm. White.



Samuel

Provost



Madison

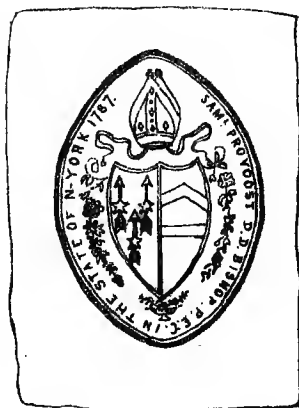
*Indorsement upon
Bishop Claggett's Letter of Consecration.*

*Certificate of the consecration of the R^d Reverend
Father in god Thomas John Claggett D.D. Bishop
of the Protestant Episcopal Church in the State of
Maryland*

27th September 1792



*Seal of Bishop Provost, appended to
Bishop Claggett's Letter of Consecration*



BRISTOL, SEPT. 10, 1784.

To Dr. COKE, Mr. ASBURY, and our Brethren
in *NORTH-AMERICA.*

1. **B**Y a very uncommon train of Providences, many of the Provinces of *North-America* are totally disjoined from their Mother-Country, and erected into Independent States. The English Government has no Authority over them either Civil or Ecclesiastical, any more than over the States of *Holland*. A civil Authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any Ecclesiastical Authority at all. In this peculiar Situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little Sketch.
2. Lord KING's Account of the Primitive Church convinced me many years ago, That Bishops and Presbyters are the same Order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling Preachers. But I have still refused, not only for Peace' sake: but because I was determined, as little as possible to violate the established Order of the national Church to which I belonged.
3. But the case is widely different between England and North-America. Here there are Bishops who have a legal Jurisdiction. In America there are none, neither any Parish Ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no Order and invade no man's Right, by appointing and sending Labourers into the Harvest.

4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our Brethren in North-America: As also RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the best constituted national Church in the World) which I advise all the Traveling-Preachers to use, on the Lord's Day, in all their Congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord's Day.
5. If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.
6. It has indeed been proposed, to desire the *English* Bishops, to ordain part of our Preachers for *America*. But to this I object, 1. I desired the Bishop of *London*, to ordain only one; but could not prevail: 2. If they consented, we know the Slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this intangle us? 4. As our *American* Brethren are now totally disentangled both from the State, and from the *English* Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that Liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

To Dr Chandler.
Rev & dear Sir.

London
April 28. 1785.

As you are setting out for America & I for a more distant Country, I think it useful to hear with you some Account of myself & my Companions thro' life. At 8 years old, in 1715, I was sent by my Father, Rector of Epworth to Westminster School, and placed under the Care of my Eldest Brother Samuel, a strict Churchman, who brought me up in his own Principles. In 1727 I was elected Student of Christ Church. My Brother John was then Fellow of Lincoln.

The first Year at College, I lost in dissensions. The next, I betook myself to Study. Diligence led me into serious Thinking. I went to the Weekly Sacrament, and persuaded two or three young Scholars to accompany me; and likewise to observe the Method of Study prescribed by the Statutes of the University. This gained me the hateful Nickname of Methodist. In half a year my Brother left his Curacy of Epworth, and came to our Apartment. We then proceeded regularly in our Studies, & in doing what God we could to the bodies and souls of men.

I took my Degree, & only thought of spending all my days at Oxford: But my Brother, who always had the Ascendant over me, persuaded me to accompany him & Mr Ogilthorpe to Georgia. I exceedingly dreaded entering into holy Orders; but he overruled me here also; and I was Ordained Deacon by the Bishop of Oxford one Sunday & the next Priest by the Bishop of London.

Our only Design was, To do all the Good we could, as Ministers of the Church of England, to which we were firmly attached both by Education & Principle. My Brother still acknowledged Her the best National Church in the world.

In 1736 we arrived, as Missionaries in Georgia. My Brother took charge of Savannah, and I of

Frederick: waiting for an opportunity of preaching to the Indians. I was in the meantime Secretary to Mr. Ogilthorpe, and also Secretary of Indian Affairs.

The hardships of living upon the ground he soon threw me into a Fever and Dysentery, which forced me ~~which forced me~~ in half a year to return to England. My Brother returned the next year. Still we had no Plan but to serve God, and the Church of England. The lost Sheep of this Fold were our principal Care; not excluding any Christians of whatever denomination, who were willing to add the Power of Godliness to their own particular Form.

Our Eldest Brother Samuel was alarmed at our going on, and strongly expressed his Fears of its ending in a Separation from the Church. All our enemies prophesied the same. This confirmed us the more in our Resolution to continue in our Calling; which we constantly avowed, both in publick & private, by word, and preaching and writing; exhorting all our hearers to follow our ex-
ample.

My Brother drew up Rules for our Society, one of which was, Constantly to attend the Church, prayer and Sacrament. We both signed these Rules, & also our Hymnbooks.

When we were no longer permitted to preach in the Churches, we preached (but never in Church houses) in houses, or fields. & sent from thence (or rather carried) multitudes to Church, who had never been there before. Our Society in most places made the bulk of the Congregation, both at prayer and sacrament.

I never lost my Dread of a Separation, or used it to guard our Society against it. I frequently told them, "I am your servant as long as you remain members of the Church of England; but no longer should you ever forsake Her, you would renounce me."

Some of our Lay preachers very early discovered an inclination to separate, which induced my Brother to publish "Reasons against a Separation". As often as it appeared, we beat down the schismatical Spirit.
S/

If any one did leave the Church, at the same time he left
our Society. For 50 years we kept the sheep in the fold,
and having fulfilled the number of our days, only wait
ed to depart in peace.

After our having continued Friends for above 70 years,
and Fellow-Laborers for above 50, can any thing but death
part us? I can scarcely yet believe that in his 82nd year,
my Brother, my old intimate Friend and Companion
should have assumed the Episcopal Character, Ordain-
ed Slaves, Consecrated a Bishop, and ^{him} sent to ordain
the day-preachers in America! I was then in Boston
at his Elbow; yet he never gave me the least hint of his In-
tention. How was he surprised into so such an Action?
He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that Ordination
was separatism. This my Brother does not and will not
see; or that He has renounced the Principles & Practices
of his whole life; that he has acted contrary to all his De-
clarations, Protestations, & Writings; robbed his friends of
their boasting; realized the Nags head den Ordination;
and left an indelible Blot on his Name, no longer
as it shall be remembered.

Thus our Partnership here is dissolved — but
not our Friendship. I have taken him for better
for worse, till death do us part — or rather unite
in love inseparable. I have lived on earth a little
too long; who have to see this evil day. Hence shall
very soon be taken from it, in steadfast faith that the
Lord will maintain his own Cause and carry on his
work, & fulfil his promise to his Church. So I am
with you always even unto the end of the world!

Permit me to subscribe myself

Respectfully and dear Sir,

Yours faithful & obliged Serv^t & Brother

Charles Wesley

P. 1.

What will become of those poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here! Had they had patience a little longer, they would have seen a Real Primitive Bishop in America, duly Consecrated by Three Scotch Bishops, who had their Congregation from the English Bishops, and are acknowledged by them as the same with themselves. This is therefore not the least difference betwixt the Members of Bishop Seabury's Church, and the Members of the Church of England.

You know I had the happiness to converse with that truly Apostolical Man, who is esteemed by all that know him as much as by you & me. He told me, he looked upon the Methodists in America, as sound members of the Church and was ready to Ordain any of their Preachers whom he should find duly qualified. His Ordinations would be indeed genuine, valid, and Episcopal.

But what are ^{these} poor Methodists now? Only a New Sect of Presbyterians. And, after my Brother's death, which is now so very near, what will be their end? They will ^{lose all their usefulness & importance} turn aside to vain jangling, ^{they will settle} again upon their ^{and} ^{like other sects} ^{and come to} ^{nothing.}

Rev^d Sir

I am just now favoured with a line from you, which I answer immediately. I am sorry that I am engaged to return for Derby, early to-morrow morning. I would have waited on you myself on Saturday or on Monday, but that it is ^{time} the appointed for examining our Society, which finds me full employment from morning to night. If you stay a week or two longer in the town, we have an hour's conversation with you, with the greatest pleasure to.

Rev^d Sir

City Road
Jan^y 24. 1762.

Your obedient Brother & Servant
John Wesley

I wished to have had a Conversation with
Mr. Wesley, concerning his new System re-
-specting America; & had conveyed to him a
Letter of Introduction from Mr. Plaine, with
that Design. But I considered this Letter as a civil
Surprise & being desirous not to surprise him
by my Appearance, I did not exhibit any

50

The Rev Dr White
at Mr Macle
10. Dorset Street, Parliament Street
Westminster

R E A S O N S

A G A I N S T A

S E P A R A T I O N

F R O M T H E

CHURCH of ENGLAND.

By JOHN WESLEY, A.M.

Printed in the Year 1758.

W I T H

HYMNS for the PREACHERS among
the METHODISTS (so called),

By CHARLES WESLEY, A.M.

L O N D O N :

Printed by W. STRAHAN, and Sold at the
Foundry in Upper-Moorfields,

MDCCLX.

When y^r rev^d Charles
Wesley put this Pam-
phlet into my hands
he remarked—"these
twelve Reasons I found
26 years ago, against se-
parating from y^e Church
of England, are equally
applicable to what
has been lately done
in America: meaning, un-
der y^e Superintendency of Dr
Coke. Wm. White.



R E A S O N S

AGAINST A

S E P A R A T I O N

FROM THE

CHURCH of ENGLAND.

WHETHER it be *lawful* or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means *expedient* for us to separate from the Establish'd Church :

1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation :

2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offence to those who seek and desire Occasion, to all the Enemies of GOD and his Truth :

3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any farther, Benefit from our Preaching :

4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing us at all :

A 2

5. BE-

5. BECAUSE it would occasion many Hundreds, if not some Thousands of those who are now united with us, to separate from us ; yea, and some of those who have a deep Work of Grace in their Souls :

6. BECAUSE it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now sweetly united together in Love. We mostly think and speak the same Thing. But this would occasion inconceivable Strife and Contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us : Nay, and between those very Persons who remained, as they were variously inclined one Way or the other :

7. BECAUSE, whereas Controversy is now asleep, and we in great Measure live peaceably with all Men, so that we are strangely at Leisure to spend our whole Time and Strength, in enforcing plain, practical, vital Religion; (O what would many of our Forefathers have given, to have enjoyed so blessed a Calm?) This would utterly banish Peace from among us, and that without Hope of its Return. It would engage me for one, in a thousand Controversies, both in Publick and Private; (for I should be in Conscience obliged to give the Reasons of my Conduct, and to defend those Reasons against all Opposers) and so take me off from those more useful Labours, which might otherwise employ the short Remainder of my Life :

8. BECAUSE to form the Plan of a New Church would require infinite Time and Care, (which might be far more profitably bestowed) with much more Wisdom and greater Depth and Extensiveness of Thought, than any of us are Masters of :

9. BECAUSE from some having barely entertained a distant Thought of this, evil Fruits have already followed, such as Prejudice against the Clergy in general ; and aptness to believe Ill of them ; Contempt (not without a Degree of Bitterness), of
Clergy-

Clergymen as such, and a Sharpness of Language toward the whole Order, utterly unbecoming either Gentlemen or Christians :

10. BECAUSE the Experiment has been so frequently tried already, and the success never answer'd the Expectation. GOD has since the Reformation raised up from Time to Time many Witnesses of pure Religion. If these lived and died (like *John Arndt*, *Robert Bolton*, and many others) in the Churches to which they belonged, notwithstanding the Wickedness which overflowed both the Teachers and People therein ; they spread the Leaven of true Religion far and wide, and were more and more useful, 'till they went to Paradise. But if upon any Provocation or Consideration whatever, they separated, and founded distinct Parties, their Influence was more and more confined ; they grew less and less useful to others, and generally lost the Spirit of Religion themselves in the Spirit of Controversy :

11. BECAUSE we have melancholy Instances of this, even now before our Eyes. Many have in our Memory left the Church, and formed themselves into distinct Bodies. And certainly some of them, from a real Persuasion, that they should do GOD more Service. But have any separated themselves and prospered ? Have they been either more holy, or more useful than they were before ?

12. BECAUSE by such a Separation we should not only throw away the peculiar Glorifying which GOD has given us, That we do and will suffer all Things for our Brethren's Sake, tho' the more we love them, the less we be loved : But should act in direct Contradiction to that very End, for which we believe GOD hath raised us up. The chief Design of his Providence in sending us out, is undoubtedly, To quicken our Brethren. And the first Message of all our Preachers is, to the lost Sheep of the Church of *England*. Now would it not be a flat Contradiction to this Design, To separate from the

Church? These Things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us: were it only on this Ground, That it is by no means expedient.

II. It has indeed been objected, That 'till we do separate, we cannot be a compact, united Body.

It is true, we cannot 'till then be a *compact united Body*, if you mean by that Expression, A Body distinct from all others. And we have no Desire so to be.

It has been objected, *Secondly*, "It is mere Cowardice and Fear of Persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own Heart, and not judge his Brother.

It is not probable. We never yet, for any Persecution, when we were in the Midst of it, either turned back from the Work, or even slackened our Pace.

BUT this is certain: That although Persecution many Times proves an unspeakable Blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it, so far as we lawfully can; when persecuted in one City, to flee into another. If God should suffer a General Persecution, who would be able to abide it, we know not. Perhaps those who talk loudest, might flee first. Remember the Case of Dr. Pendleton.

III. UPON the whole, one cannot but observe, how desirable it is, That all of us who are engaged in the same Work, should think and speak the same Thing, be united in one Judgment, and use one and the same Language.

Do we not all now see *Ourselves*, the *Methodists* (so called) in general, *the Church* and *the Clergy* in a clear Light?

WE look upon *ourselves*, not as the Authors, or Ringleaders of a particular Sect or Party; (It is the farthest Thing from our Thoughts :) but as Messengers of God, to those who are Christians in Name, but Heathens in Heart and in Life, to call them back to that from which they are fallen, to real, genuine Christianity. We are therefore Debtors to all these, of whatever Opinion or Denomination: And are consequently to do all that in us lies, to please all, for their Good, to Edification.

WE look upon the *Methodists* (so called) in general, not as any particular Party; (This would exceedingly obstruct the Grand Design, for which we conceive God has raised them up) but as living Witnesses in, and to every Party, of that Christianity which we preach; which is hereby demonstrated to be a real Thing, and visibly held out to all the World.

WE look upon *England* as that Part of the World, and the *Church* as that Part of *England*, to which all we who are born and have been brought up therein, owe our first and chief Regard. We feel in ourselves a strong *Σταγόν*, a Kind of Natural Affection for our Country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar Concern for our Brethren, for that Part of our Countrymen, to whom we have been joined from our Youth up, by Ties of a Religious as well as a Civil Nature. True it is, that they are in general, *without God in the World*. So much the more do our Bowels yearn over them. They do lie in *Darkness and the Shadow of Death*. The more tender is our Compassion for them. And when we have the fullest Conviction of that complicated Wickedness which covers them as a Flood. then do we feel the most (and we desire to feel yet more) of that inexpressible Emotion, with which our blessed LORD beheld *Jerusalem*, and wept and lamented over it. Then are

we the most willing *to spend and to be spent* for them, yea, *to lay down our Lives for our Brethren.*

WE look upon *the Clergy*, not only as a Part of these our Brethren, but as that Part whom God by his adorable Providence, has called to be Watchmen over the rest, for whom therefore they are to give a strict Account. If these then neglect their important Charge, if they do not watch over them with all their Power, they will be of all Men most miserable, and so are entitled to our deepest Compassion. So that to feel, and much more to express either Contempt or Bitterness towards them, betrays an utter Ignorance of ourselves and of the Spirit which we especially should be of.

BECAUSE this is a Point of uncommon Concern, let us consider it a little farther.

THE Clergy wherever we are, are either Friends to the Truth, or Neuters, or Enemies to it.

If they are Friends to it, certainly we should do every Thing, and omit every Thing we can with a safe Conscience, in order to continue, and if it be possible, increase their Good-will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their Sakes and for the Sake of their several Flocks, to give their Neutrality the right Turn, that it may change into Love rather than Hatred.

If they are Enemies, still we should not despair of lessening, if not removing their Prejudice. We should try every Means again and again. We should employ all our Care, Labour, Prudence, joined with fervent Prayer, to overcome Evil with Good, to melt their Hardness into Love.

It is true, that when any of these openly wrest the Scriptures, and deny the grand Truths of the Gospel, we cannot but declare and defend, at convenient Opportunities, the important Truths which they deny. But in this Case especially we have Need of all Gentleness and Meekness of Wisdom.

Contempt,

Contempt, Sharpness, Bitterness can do no Good *The Wrath of Man worketh not the Righteousness of God*. Harsh Methods have been tried again and again (by two or three unsettled Railers): At *Wednesday, St. Ives, Cork, Canterbury*. And how did they succeed? They always occasioned numberless Evils; often wholly stopt the Course of the Gospel. Therefore, were it only on a prudential Account, were Conscience unconcerned therein, it should be a sacred Rule to all our Preachers, “No Contempt, no Bitterness to the Clergy.”

2. MIGHT it not be another (at least prudential) Rule, for every *Methodist* Preacher, “Not to frequent any Dissenting Meeting?” (Tho’ we blame none who have been always accustomed to it) But if *we* do this, certainly our People will. Now this is actually separating from the Church. If therefore it is (at least) not expedient to separate, neither is this expedient. Indeed we may attend our Assemblies, and the Church too; because they are at different Hours. But we cannot attend both the Meeting and the Church, because they are at the same Hours.

IF it be said, “But at the Church we are fed with Chaff, whereas at the Meeting we have wholesome Food:” We answer, 1. The Prayers of the Church are not Chaff: They are substantial Food for any who are alive to God. 2. The LORD’S Supper is not Chaff, but pure and wholesome for all who receive it with upright Hearts. Yea, 3. In almost all the Sermons we hear there, we hear many great and important Truths. And whoever has a spiritual Discernment, may easily separate the Chaff from the Wheat therein. 4. How little is the Cause mended at the Meeting? Either the Teachers are *New Light Men*, denying the LORD that bought them, and overturning his Gospel, from the very Foundations: Or they are Predestinarians, and so preach Predestination and Final Perseverance, more

or less. Now whatever this may be to them who were educated therein, yet to those of our Brethren who have lately embraced it, repeated Experience shews it is not wholesome Food: Rather to them it has the Effect of deadly Poison. In a short Time it destroys all their Zeal for God. They grow fond of Opinions and Strife of Words. They despise Self-denial and the daily Cross; and to compleat all, wholly separate from their Brethren.

3. NOR is it expedient for any *Methodist* Preacher, to imitate the Dissenters in their Manner of Praying: Either, in his *Tone*: All particular Tones both in Prayer and Preaching should be avoided with the utmost Care: Nor in his *Language*; all his Words should be plain and simple, such as the lowest of his Hearers both use and understand: Or in the *Length* of his Prayer, which should not usually exceed four or five Minutes, either before or after Sermon. One might add, Neither should we sing, like them in a slow, drawling Manner: We sing swift, both because it saves Time, and because it tends to awake and enliven the Soul.

4. *Fourthly*, If we continue in the Church not by Chance, or for want of Thought, but upon solid and well weighed Reasons, then we should never speak contemptuously of the Church, or any Thing pertaining to it. In some Sense, it is the Mother of us all, who have been brought up therein. We ought never to make her Blemishes Matter of Diversion, but rather of solemn Sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear Necessity. Rather, we should conceal them, as far as ever we can, without bringing Guilt upon our own Conscience. And we should all use every Rational and Scriptural Means, to bring others to the same Temper and Behaviour. I say, *All*; for if some of us are thus minded, and others of an opposite Spirit and Behaviour, this will breed a real Schism among ourselves. It will of Course

divide us into Two Parties; each of which will be liable to perpetual Jealousies, Suspensions and Animosities against the other. Therefore on this Account likewise, it is expedient in the highest Degree, that we should be tender of the Church to which we belong.

5. IN order to secure this End, to cut off all Jealousy and Suspicion from our Friends, and Hope from our Enemies, of our having any Design to separate from the Church, it would be well for every *Methodist* Preacher, who has no Scruple concerning it, to attend the Service of the Church, as often as conveniently he can. And the more we attend it, the more we love it, as constant Experience shews. On the contrary, the longer we abstain from it, the less Desire we have to attend it at all.

6. *Lastly*, WHEREAS we are surrounded on every Side, by those who are equally Enemies to us and to the Church of *England*; and whereas these are long practised in this War, and skilled in all the Objections against it: While our Brethren on the other Hand are quite Strangers to them all, and so on a sudden know not how to answer them: It is highly expedient for every Preacher to be provided with sound Answers to those Objections, and then to instruct the Societies where he labours, how to defend themselves against those Assaults. It would be therefore well for you carefully to read over the *Preservative against unsettled Notions in Religion*, together with *Serious Thoughts concerning Perseverance and Predestination calmly considered*. And when you are Masters of them yourselves, it will be easy for you to recommend and explain them to our Societies: That they may *no more be tost to and fro by every Wind of Doctrine*; but being settled in one Mind and one Judgment, by solid scriptural and rational Arguments, *may grow up in all Things into Him who is our Head, even Jesus Christ*.

JOHN WESLEY.

I think myself bound in Duty, to add my Testimony to my Brother's. His Twelve Reasons against our ever Separating from the Church of *England*, are mine also. I subscribe to them with all my Heart. Only with regard to the First, *I* am quite clear, that it is neither Expedient, nor **LAWFUL** for *Me* to Separate: And I never had the least Inclination or Temptation so to do. My Affection for the Church is as strong as ever: And I clearly see my Calling; which is, to live and to die in her Communion. This, therefore. I am determined to do, the Lord being my Helper.

I have subjoined the **HYMNS** for the Lay-Preachers; still farther to *secure this End, to cut off all Jealousy and Suspicion from our Friends, or Hope from our Enemies, of our having any Design of ever Separating from the Church.* I have no secret Reserve, or distant Thought of it. I never had. Would to **GOD** all the Methodist Preachers were, in this respect, like minded with

CHARLES WESLEY.

In this fac-simile Reprint, the Hymns have been omitted.

*Chas. R. Hale,
Secretary of the Historical Club.*

New Philad^a July 30. 1864

Rev^d Sir,

I rec^d your Letter of 4th Inst^l under Circumstances which prevented my answering by 4th Return of 4th Post. With it there was delivered a Letter from 4th Rev^d John M^r Phelps; whom I find to be 4th Person alluded to in yours. Having written to this gentleman, my transcribing of 4th Information given him will be an Answer to you also.

"I beg it may be understood that I have never, from 4th Suggestion of my own Mind given Information of 4th Matter concerning which you inquire, except to those whom Dr^r Coke expected to be informed of it. Several Years passed after 4th Transaction, before I had Reason to suppose it known to any others. Within these few Years, I have been asked to on 4th Subject two or three Times, when I found myself under a Necessity of stating Facts, in order to guard against Misrepresentation.

"In 4th Spring of 4th Year 1791, I rec^d a Letter from Dr^r Coke, on 4th Subject on ~~the~~ Subject of uniting 4th Methodist Society with 4th Episcopal Church. An Answer was returned. In consequence of which, Dr^r Coke, on his coming to Town, made

"me a Visit, having not then recd my Letter
"but having heard that I had written our
"Conversation turned chiefly on y^e aforesaid
"Subject. The general Outlines of D^r Coke's
"Plan were, a Re-Ordination of y^e metho-
"dist Ministers & their continuing under y^e
"Superintendence then existing & in the
"Practice of their peculiar Institutions. There
"was also suggested, ^{by him} a Suspensity but not
"a Condition made, of admitting to the
"Episcopacy himself & y^e gentleman above-
"mentioned with him in y^e Superintendence of y^e
"methodist Societies. This Interscuse was
"communicated at y^e Time by D^r Coke to D^r
"Magaw. I do not know of any other Person
"then informed of it, unless I may ex-
"cept y^e gentleman above alluded to, by
"whom, if I have been rightly informed,
"my Letter to D^r Coke was opened in his
"Absence; such a Freedom being understood,
"as I supposed, to arise out of y^e Connection
"between y^e two Gentlemen. But for this
"Part of y^e Statement I cannot vouch.
"It was understood between D^r Coke & me,
"that y^e Proposal should be communicated
"to y^e Bishops of y^e episcopal Church, at y^e
"near Convention: which was to be in

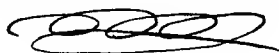
"Sep 1792 in New-York. This was according
"by doing after which, I received no life
"of further Communication on *g* Subject,
"and I have not since seen Dr Coker nor
"heard from him, nor written to him.

"It appears to me, that *g* above compre-
"hends either explicitly or by Implication,
"all *g* Points to which your Letter leads
"It would have been more agreeable to me,
"if no Occasion of this Testimony had oc-
"curred & it is now given, merely to prevent
"if Matters being understood, otherwise than it
"really is".

The above is what I have
written to M. M. Kleskey; &
I remain

Your aff. ^{to} Brother;

Wm. White



Rev^d Simon Wilmer
Chester Town
Maryland

The following is a Copy of a Letter
addressed to me by W^m D^r Thomas
Coke To & left of my Recollection, it
was never communicated or mentio-
ned by me, except to those to whom it
was intended. by & Writer to be made
known; untill I heard of it from others,
within & left few years. My Refusal in
this respect was not from any Idea, that
there was or could reasonably have been
exacted ^{of me} Secrecy in such a Transaction;
but for Reasons which it is not now
necessary to mention. My giving ^a
Copy of & Letter is in consequence of its
having been made a Subject of public
Controversy; & merely with & View of pre-
venting Misconstruction & Misrepresentation
Abroad.

Oct^r 30. 1806.

Wm. White.
~~Wm. White.~~

The above remarks, in Bishop White's handwriting, pre-
cede, the lines below follow, a copy, given by Bp White to
the Rev. Dr. (afterwards Bishop) Kemp of Maryland, of the
well known letter received by the Bishop from the Rev. Dr.
Coke.

Chas R Hale, Secretary of the Historical Club.

If & above Letter of Dr^r Coke should be published,
it is my wish, that what I have professed
myself accompany & Publication.

A Letter from J. C. C. C. C.
Bright friend Sir

Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a Presbyterian of that Church. For many years I was prejudiced even, I think, to bigotry in favour of it: but through a variety of causes or incidents, to mention which would be tedious and useless, my mind was exceedingly biased on the other side of the question. In consequence of this, I am not sure but I went farther in the separation of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had a right so to do, with Episcopal Authority, but did not intend, I think, that an entire separation should take place. He being pressed by our Friends on this side of the water for Ministers to administer the Sacraments to them, (there being very few clergy of the Church of England then in the States) he went farther, I am sure, than he would have gone, if he had foreseen some events which followed. And this I am certain of, — that he is now sorry for the separation.

But what can be done for a re-union, which I much wish for; and to accomplish which Mr. Wesley, I have no doubt, would use his influence to the utmost? The affection of a very considerable number of the preachers & most of the people, is very strong towards him, notwithstanding the excessive ill usage he received from a few. My interest also is not small; and both his and mine ^{that} would readily and to the utmost be used to accomplish (to us) very desirable object; if a readiness were shewn by the Bishops of the Protestant Episcopal Church to re-unite.

It is even to Your Church an object of great importance. We have now above 60,000 Adults in our Society in these States, & about 250 Travelling Ministers & Preachers; besides a great number of Local Preachers, very far exceeding the number of Travelling Preachers; & some of those Local Preachers are men of very considerable abilities. But if we number the Methodists as most people number the members of their Church, viz. by the Families which constantly attend the Divine Ordinances in their places of worship, they will make a larger body than you probably conceive. The Society, I believe, may be safely multiplied by five on an average to give us our stated Congregations; which will then amount to 300,000. And if the calculation which, I think, some eminent writers have made, be just, that three fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the Adults of which form our Congregations in these States, amount to 750,000. About one fifth of these are Blacks.

The work now extends in length from Boston to the South of Georgia; & in breadth from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

But there are many hindrances in the way. Can they be removed?

1. Our Ordained Ministers will not, ought not, to give up their right of administering the Sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe that ^{between 60 and 70} ~~about fifty~~ only out of the two hundred and fifty have been ordained Presbyters, and about 60 Deacons (only). The Presbyters are the choicest of the whole.

2. The other Preachers would hardly submit to a re-union, if the possibility of their rising up to Ordination depended on the present Bishops in America. Because tho' they are all, I think I may say, zealous, pious and very useful men, yet they are not acquainted with the learned Languages. Besides, they would argue, If the present Bishops would waive the Article of the Learned Languages, yet their Successors might not.

My desire of a re-union is so sincere and earnest ^{than} ~~that~~ ^{difficulties} ~~they~~ almost make me tremble: and yet something must be done before the death of M^r. Wesley, otherwise I shall despair of success: for tho' my influence among the Methodists in these States as well as in Europe is, I doubt not, increasing, yet M^r. Robury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it.

In Europe, where some steps had been taken, tending to a separation, all is at an end. M^r. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

Shall I be favoured with a private interview with You in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I'll beg of You just to signify it in a note directed to me at M^r. Jacob Baker's Merchant, Market Street, Philadelphia. or, if you please, by a few lines sent me by the return of the Post at Philip Rogers's Leg^y. in Baltimore: ^{from yourself or D^r. Magaw} and I will wait upon You with my friend D^r. Magaw. We can then enlarge on these subjects.

I am conscious of it, that secrecy is of great importance in the present state of the business, till the minds of You, Your Brother-Bishops, and M^r. Wesley, be circumstantially known. I must therefore beg that these things be confined to Yourself and D^r. Magaw, till I have the honour of seeing You.

Thus, You see, I have made a bold venture on Your Pardon and Candour, and have opened my whole heart to You on this

subject as far as the extent of a small Letter will allow me.
If You put equal confidence in me, You will find me candid
and faithful.

I have, notwithstanding been guilty of inadvertencies.
Very lately I found myself obliged (for the pacifying of my
conscience) to write a penitential Letter to the Rev^d. Mr. Jarratt,
which gave him great satisfaction: and for the same reason
I must write another to the Rev^d. Mr. Pettigrew. When I
was last in America, I prepared and corrected a great variety
of things for our Magazine, indeed almost every thing that
was printed, except some loose hints which I had taken
of ^{one of} my Journeys, and which I left in my hurry with Mr.
Asbury, without ^{any} correction, intreating that no part of them
might be printed which would be improper or offensive.
But through great inadvertency (I suppose) he suffered
some reflections on the characters of the two above-mentioned
gentlemen to be inserted in the Magazine, for which I am very
sorry: and probably shall not rest till I have made my
acknowledgment more public; though Mr. Jarratt does not
desire it.

I am not sure whether I have not also offended You, Sir,
by accepting of one of the offers made me by You and D.^r Magaw
of the use of Your Churches about six years ago on my first
visit to Philadelphia, without informing You of our Plan of
Separation from the Church of England. If I did offend (as
I doubt I did, especially from what You said on the subject
to Mr. Richard Dallam of Abington,) I sincerely beg Yours
and D.^r Magaw's pardon. I'll endeavour to amend. But,
alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will
claim from Your Candour — that if You have no thoughts of
improving this proposal, You will burn this Letter, and take

no more notice of it (for it ^{would} be a pity to have us
entirely alienated from each other, if we cannot unite in
the manner my ardent wishes desire. But if You will
further negotiate the business, I will explain my mind
still more fully to You on the probabilities of success.

In the mean time permit me, with great respect,
to subscribe myself,

Right Rev? Sir,

Your very humble servant in Christ

Thomas Coke

Richmond,

April 24. 1791.

The Right Rev?

Father in God, Bishop White.

You must excuse Interlineations, &c. as I am just
going into the country, & have no time to transcribe.

The Original
of a letter to
me from the
Latter, respecting
participes in
a contemporary
social work in
England.
C. C. C.

The Right Reverend Father
in God
Bishop White
Philadelphia

Bright Reverend Sir

From your well-known Character I am going to open my mind to you on a subject of very great moment

Being educated a Member of the Church of England from my earliest Infancy, being ordained of that Church, and having taken two Degrees in Arts and two Degrees in Civil Laws in the University of Oxford which is entirely under the Patronage of the Church of England, I was almost a Bigot in its favour when I first joined that great and good Man Mr. John Wesley, which is fourteen years ago. For five or six years after my Union with Mr. Wesley I remained fixed in my attachments to the Church of England: but afterwards, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a Separation from it as far as my influence reached. Within these two years I am come back again: my Love for the Church of England has returned I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken than formerly. I have many a time run into error; but to be ashamed of confessing my error when convinced of it, has never been one of my defects. Therefore when I was fully convinced of my error in the steps I took to bring about a separation from the Church of England in Europe, I delivered before a Congregation ^{of about 3000 people} in our largest Chapel in Dublin on a Sunday-evening after preaching an exhortation, which in fact amounted to a recantation of my error. Sometime afterwards, I repeated the same in our largest Chapels in London, & in several other parts of England & Ireland: & I have reason to believe that my proceedings in this respect have given a death-blow to all the hopes of a separation, which may exist in the minds of any in those Kingdoms.

On the same Principles I most cordially wish for a Re-union of the Protestant Episcopal, and the Methodist, Churches in these States. The Object is of vast magnitude. Our Work now reaches to Boston, northward; to Wilkes-County in Georgia, southward; & to Albany,

Vermont, Lake Champlain, Redstone, and Kentucky, Westward. A length of about ^{13 or} 1400 miles, and a breadth of between 500 & 1000. Our Society in the States amount to upwards of 60,000. These, I am persuaded, may with safety be multiplied by five to give us our regular Sundays Congregations, which will make 300,000. If the ^{one} calculation of some great Writers be just, three fifths of any given Country consist of Non-adults. So that the Families, the Adults of which regularly attend Divine Service among us amount according to this mode of calculation to 750,000. About a fifth part of these are Blacks. How great then would be the strength of our Church, (will you give me leave to call it so? I mean, the Protestant Episcopal) if the two Stocks were made one?

But how can this be done? the magnitude of the Object would justify considerable sacrifices. A solemn engagement to use your Prayer-book in all our places of worship on the Lord's Day would of course be a sine qua non, a conception we should be obliged to make on our parts: (if it may be called a conception): and there would be, I doubt not, other conceptions to be made by us. But what conceptions would it be necessary for you to make? For the opening of this subject with all possible candour, it will be necessary to take a view of ^{present} the state of the Ministry in the Methodist Church in these States.

We have about 250 Travelling Preachers; and a vastly greater number of Local Preachers, I mean, Preachers who live on their Plantations or are occupied in the exercise of Trades or Professions, and confined to a small sphere of action in respect to their ministerial labours. About seventy of our Travelling-Preachers are Churs (as we call them) or Presbyters. These are the most eminent and most approved of the whole Body; & a very excellent set of Clergy I really believe they are. We have about the same number of Deacons among the Travelling-Preachers, who exercise the Office of Deacon according to the Plan of the Church of England. These Ministers, both Presbyters and Deacons, must be elected by a majority of the Conference, before they can be ordained. A Superintendent only ordains the Deacons; and a Superintendent

must make one of the Presbytery for the Ordination of a Priest or Elder: and the Superintendents are invested with a negative voice in respect to the Ordination of any person that has been elected for the Office either of Elder or Deacon. Among the Local Preachers there is no higher Office than that of a Deacon. The Local Preacher does not pass through an Election for this Office: but if he bring a Testimonial signed by three Elders (one of whom must be, what we call, a Presiding-Elder, one who has the Government of a District, i. e. several Circuits joined together) three Deacons, three unordained Preachers, and the majority of the Class of which he is a Member (or the Stewards and Leaders of the whole Society of which he is a Member,) a Superintendent may then, if he please, ordain him: and a great many of the oldest and wisest of the Local Preachers have been ordained Deacons on this Plan.

Now, on a Re-union's taking place, our Ministers, both Elders and Deacons, would expect to have, and ought to have, the same authority they have at present, of administering the Ordinances according to the respective powers already invested in them. For this purpose I well know they must submit to a Re-Ordination, which I believe might be easily brought about, if every other hindrance was removed out of the way. But the grand objection would arise from the want of confidence which the Deacons and unordained Preachers would experience. The present Bishops might give them such assurances as would perhaps remove all their fears concerning them. But they could give no security for their Successors, or for any new Bishops who may be consecrated for the Episcopal Church in those States, which have not at present an Episcopal Minister. The requisition of Learning for the Ministry (I mean the Knowledge of the New Testament in the Original, and of the Latin Tongue) would be an insuperable objection on this ground, as the present Bishops, and the present Members of the General Convention, can give no sufficient security for their Successors. And the Preachers could never, I believe, be induced to give up the full confidence they have in

their present Superintendents, that they shall in due time rise to the higher Offices of the Church according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this Confidence on the plan of a Re-union of the two Churches? I will answer this important question with all simplicity, plainness and boldness: and the more so, because, 1st I am addressing myself, I have no doubt, to a person of perfect candour: 2^d I have a Re-union so much at heart, that I would omit nothing that may, according to the best of my judgment, throw light on the subject: And, 3^d because I think I am not in danger from your charitable spirit, to be suspected in the present instance of pursuing after worldly honour: as it is probable I shall be elected President of the European Methodists, and shall not, I believe, receive greater marks of respect from the Methodists in these States, supposing I ever be a Bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

Mr. Asbury, our Resident Superintendent, is a great and good man. He possesses, and justly, the esteem of most of the Preachers & most of the People. Now, if the General Convention of the Clergy consented that he should be consecrated a Bishop of the Methodist Episcopal Church on the supposition of a Re-union, a very capital hindrance would be removed out of the way.

Again, I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The Preachers and People also love me. Many of them have a peculiar regard for me. But I could not with propriety visit the American Methodists, possessing in our Church on this side of the water an Office inferior to that of Mr. Asbury.

But if the two Houses of the Convention of the Clergy would consent to ^{consecrate} Mr. Asbury and me as Bishops of the Methodist Society in the Protestant Episcopal Church in these United States, ^{or by any other title, if that be not proper} on the supposition of the Re-union of the two Churches under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply on the death of their Bishops,

and so ad perpetuum, the grand difficulty, in respect to the Preachers would be removed — they would have the same men to confide in, whom they have at present, & all other mutual stipulations would soon be settled.

I said in respect to the Preachers, for I do not fully know Mr. Astbury's mind on the subject. I have my fears in respect to his sentiments: and if he do not accede to the Union, it will not take place so completely as I could wish. I wish You could see ^{myself} my heart, but that is impossible.

I think I need not observe that if things were brought to a happy issue, we should still expect to enjoy all our rights as a Society in the most exclusive sense, as we do now in Europe: I mean the receiving or rejecting Members in or from our Classes, Bands, Love-feasts, &c.

I have had the honour of three interviews with Bishop White on this subject, & some correspondence. In the present state of things I must intreat the favour of You to lay this business only before Your confidential Friends. And if You honour me with a Letter by the June Packet, directed to the Rev. Dr. Coke at the New Chapel, City-Road, London, I will write to You again ^{immediately} after the English Conference, which will commence in Manchester the last Tuesday in next July.

The importance of the subject on which I have now written to You will, I think, prevent the necessity of an apology for the Liberty I have taken in writing to You.

Permit me to subscribe myself, with great respect,

Right Res^d. Sir,

Your very humble
and obedient servant

Thomas Coke

The Right Reverend Father
in God, Bishop Seabury.

Philadelphia, May 14. 1791.



With your love
The Right Reverend Father
in God

Bishop Seabury

Connecticut



A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
New See of Baltimore in Maryland,
AND OF CONSECRATING THE
Right Rev. Dr. JOHN CARROLL first BISHOP thereof
On the Feast of the Assumption, 1790.
WITH A
DISCOURSE
DELIVERED ON THAT OCCASION,
AND THE AUTHORITY FOR CONSECRATING THE
BISHOP, AND ERECTING AND ADMINISTERING
THE SAID SEE.

TO WHICH ARE ADDED
EXTRACTS from the different BILLS of RIGHT and
CONSTITUTION of the UNITED STATES,—That
Liberty of Conscience is the Birth-right of every Man,
and an Exclusion of any religious Test for ever.



L O N D O N :

Printed by J. P. COGLAN, No. 37, Duke-Street,
Grofvenor-Square. 1790.

A SHORT ACCOUNT
OF THE
ESTABLISHMENT
OF THE
NEW SEE OF BALTIMORE.

THE Roman Catholic religion was introduced into Maryland, together with the first settlers in the reign of Charles I. who granted that province to the Lord Baltimore a catholic nobleman, as a refuge for persons of his religion from the severity of the penal laws, which that unfortunate monarch wanted either the power or the fortitude to restrain. A number of catholic gentlemen and others emigrated from England and Ireland with the hope of enjoying that repose in the new settlement, which was denied them in their native country. The unrelenting spirit of per-

B

secution

lection pursued them over the Atlantic. It deprived them of the just fruits of their labours, it debarred them from every post of trust and profit in the colony which they had settled, it compelled them to maintain Protestant ministers, and finally it enforced against them many of the British penal laws, from the cruelty of which they had fled. R. F. Andrew White an English Jesuit of eminent piety and zeal accompanied the first colonists in 1632, and from that date till the late revolution the American catholics in Maryland and Virginia were constantly served by Jesuit missionaries successively sent from England. About the year 1720 the R. F. Grayton and others introduced catholicity into Pennsylvania, and it has since received a remarkable increase in that province. Since the peace of 1783 and the settlement of the American constitution, penal laws are no longer known, and Catholics enjoy an equal participation of the rights of human nature with their neighbours of every other religious denomination. The very term of *toleration* is exploded, because it imports a power in one predominant sect to indulge that religious liberty to others, which all claim as an inherent right. Catholic clergymen of various orders and nations

tions have resorted to America, and they every where find an ample vineyard to cultivate. In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the catholic religion by the establishment of a regular hierarchy, and they therefore petitioned from the Pope the creation of an episcopal See and the appointment of a diocesan Bishop. The Pope applauding their zeal graciously admitted their request, and allowed them to elect their first Bishop. The Rev. Dr. John Carroll who had been for some years the superior of the mission was the object of their choice, and this Gentleman was accordingly appointed first Bishop of Baltimore. Upon the receipt of his Bulls from Rome he immediately repaired to England where his person and merit were well known, and presented himself for consecration to the Right Rev. Dr. Charles Walmesley Bishop of Rama, senior Vicar Apostolical of the catholic religion in this kingdom. By invitation of Thomas Weld Esq. the consecration of the new Bishop was performed during a solemn high Mass in the elegant chapel at Lulworth Castle, on Sunday the 15th day of
of

of August 1790, being the feast of the Assumption of the Blessed Virgin Mary, and the munificence of that gentleman omitted no circumstance which could possibly add dignity to so venerable a ceremony. The two Prelates were attended by their respective assistant priests and acolytes according to the rubric of the Roman Pontifical; the richness of their vestments, the music of the choir, the multitude of wax lights and the ornaments of the altar concurred to increase the splendor of the solemnity, which made a lasting impression upon every beholder. When the whole company was seated, the following short address was delivered to the congregation by one of the assistant Priests.

A S H O R T A D D R E S S,

DELIVERED AUGUST 15, 1790.

I N T H E

C H A P E L O F L U L W O R T H C A S T L E,

A T T H E C O N S E C R A T I O N

O F T H E R I G H T R E V E R E N D

D r . J O H N C A R R O L L,

A P P O I N T E D F I R S T B I S H O P O F T H E N E W
E R E C T E D S E E O F B A L T I M O R E I N N O R T H
A M E R I C A .



O U R blessed Lord and Redeemer having defeated the powers of hell by the triumph of the cross, formed to himself a kingdom on earth which was to consist of the chosen of every nation, because all nations were now become his own by right of conquest. The Sun of justice which rose from the East, has in its progress enlightened every region of the globe, and the kingdom of Christ, the church, under the government of his Vicar and of
pastors

pastors deputed by him, has successively embraced the whole world. Ages succeed ages, empires subvert empires, but the empire of Jesus Christ perseveres ever one and the same, ever persecuted and ever conquering, because all human revolutions are entirely subservient to it, and the formation of the kingdom of Christ is the ultimate object of the whole dispensation of providence in the government of this world. Never perhaps was this truth more sensibly evinced, than in the late violent convulsions, by which the hand of the Almighty has dismembered the great British empire, and has called forth into existence a new empire in the Western world, the destinies of which, we trust, are founded in his tenderest mercies. For although this great event may appear to us to have been the work, the sport of human passions, yet the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of catholic religion, which heretofore fettered by restraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth. Already is catholicity extended to the utmost boundaries of the immense continent of America, thousands are there earnestly demanding catholic instructors, and

and all penetrated with reverence for the apostolical See of St. Peter have concurred to demand, from his successor a catholic prelate, whose knowledge and whose zeal may establish the faith of Peter upon the ruins of those errors, which the first inhabitants carried forth with them from this country. But if Britain infected them with error, we have the consolation to know that their catholicity is also derived immediately from us; and as we in former ages received the faith of Rome from the great St. Gregory and our apostle St. Austin, so now at the interval of twelve hundred years; our venerable prelate the heir of the virtues and labours of our apostle, will, this day, by commission from the successor of St. Gregory, consecrate the first Father and Bishop of the new church, destined, as we confide, to inherit those benedictions which the first called have ungratefully rejected. Glorious is this day, my brethren, for the church of God which sees new nations crowding into her bosom; glorious for the prelate elect, who goes forth to conquer these nations for Jesus Christ, not by the efforts of human power, but in the might of those weapons which have ever triumphed in this divine warfare; he is not armed with the strength of this world, but he

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is powerful in piety, powerful in zeal, powerful in evangelical poverty and firm reliance on the protection of that God who sends him. Glorious is this event, for his numerous spiritual children, to whom his virtues have long endeared him, comforting it is to us who have been long connected with him by the virtuous ties of education profession and friendship; but in a special manner, my brethren, honourable and comforting is this awful solemnity to his and our common benefactor, the founder of this holy sanctuary, which shall be revered through succeeding ages, even by churches yet un-named, as the privileged, the happy spot, from whence their episcopacy and hierarchy took their immediate rise; and this precious distinction will be justly attributed to the protection and favour of the glorious mother of God, whose house it is*, and through whose patronage all christian churches are founded. On this her greatest solemnity, my brethren, it is your duty to implore the particular assistance of the great Queen of heaven; and while you are edified by the solemn rites with which the Catholic Church consecrates her prelates, you will earnestly solicit the

* It is dedicated to the B. V. Mary.

descent of the Holy Ghost on the Bishop elect, that like another Austin he may worthily fulfil the extent of the apostleship to which he is called, and when you implore for him the sevenfold grace of the Holy Spirit, you will not fail to demand it through the intercession of her whom you daily salute, "Mother of divine grace."

In full confidence of her protection and blessing upon our ministry, we proceed to the solemnity of the Consecration.

THE AUTHORITY

OF HIS HOLINESS

P O P E P I U S VI.

FOR CONSTITUTING THE

New See of Baltimore in Maryland.

TRANSLATED FROM THE ORIGINAL.

FOR THE REMEMBRANCE OF POSTERITY.

W H E N from the eminence of our apostolical station, we bend our attention to the different regions of the earth, in order to fulfil to the utmost extent of our power the duty which our Lord has imposed upon our unworthiness of ruling and feeding his flock; our care and solicitude are particularly engaged, that the Faithful of Christ who dispersed through various provinces are united with us by Catholic communion, may be governed by their proper pastors and diligently instructed by them in the discipline of evangelical life and doctrine. For it is our principle, that they who relying on the divine assistance have regulated their lives and manners, agreeably to the

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the precepts of Christian wisdom, ought so to command their own passions as to promote by the pursuit of justice their own and their neighbour's spiritual advantage; and that they, who have received from their Bishops, and by checking the intemperance of self-wisdom, have steadily adhered to the heavenly doctrine delivered by Christ to the Catholic Church, should not be carried away by every wind of doctrine, but grounded on the authority of divine revelation should reject the new and varying doctrines of men, which endanger the tranquility of government, and rest in the unchangeable faith of the Catholic Church. For in the present degeneracy of corrupt manners into which human nature ever resisting the sweet yoke of Christ is hurried, and in the pride of talents and knowledge which disdains to submit the opinions and dreams of men to the evangelical truth delivered by Jesus Christ, support must be given by that heavenly authority which is entrusted to the Catholic Church as to a steady pillar and solid foundation which shall never fail, that from her voice and instructions mankind may learn the objects of their faith and the rules of their conduct, not only for the obtaining of eternal salvation, but also for the regulation of this life and the

maintaining of concord in the society of this earthly city. Now this charge of teaching and ruling first given to the apostles and especially to St. Peter the prince of the apostles, on whom alone the church is built, and to whom our Lord and Redeemer entrusted the feeding of his lambs and of his sheep, has been derived in due order of succession to Bishops, and especially to the Roman Pontiffs, successors of St. Peter and heirs of his power and dignity, that thereby it might be made evident that the gates of hell can never prevail against the church, and that the divine founder of it will ever assist it to the consummation of ages, so that neither in the depravity of morals nor in the fluctuation of novel opinions the episcopal succession shall ever fail or the bark of Peter be sunk. Wherefore it having reached our ears that in the flourishing commonwealth of the Thirteen American States many faithful Christians united in communion with the chair of Peter, in which the centre of catholic unity is fixed, and governed in their spiritual concerns by their own priests having care of souls, earnestly desire that a Bishop may be appointed over them to exercise the functions of episcopal order, to feed them more largely with the food of salutary doctrine,

doctrine, and to guard more carefully that portion of the catholic flock; We willingly embraced this opportunity which the grace of Almighty God has afforded us to provide those distant regions with the comfort and ministry of a Catholic Bishop. And that this be effected more successfully and according to the rules of the sacred canons, We commissioned our Venerable brethren the Cardinals of the holy Roman church, directors of the Congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us. It was therefore appointed by their decree, approved by us, and published the twelfth day of July of the last year, that the priests who lawfully exercise the sacred ministry and have care of souls in the united States of America, should be empowered to advise together and to determine, first, in what town the episcopal See ought to be erected, and next who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom We, for this first time only, and by special grace permitted the said priests to elect and to present to this apostolical See. In obedience to this decree the aforesaid priests exercising the cure of souls in the United States of America,

unanimously

unanimously agreed, that a Bishop with ordinary jurisdiction ought to be established in the town of Baltimore, because this town situate in Maryland which province the greater part of the priests and of the faithful inhabit, appeared the most conveniently placed for intercourse with the other States, and because from this province Catholic religion and faith had been propagated into the others. And at the time appointed for the election, they being assembled together, the sacrifice of holy Mass being celebrated, and the grace and assistance of the Holy Ghost being implored, the votes of all present were taken, and of twenty six priests who were assembled twenty four gave their votes for our beloved son John Carroll, whom they judged the most proper to support the burden of episcopacy, and sent an authentic instrument of the whole transaction to the aforesaid Congregation of Cardinals. Now all things being maturely weighed and considered in this Congregation, it was easily agreed that the interests and increase of Catholic religion would be greatly promoted, if an episcopal See were erected at Baltimore, and the said John Carroll were appointed the Bishop of it. We therefore, to whom this opinion has been reported by our
beloved

beloved son Cardinal Antonelli Prefect of the said Congregation, having nothing more at heart than to ensure success to whatever tends to the propagation of true religion and to the honour and increase of the Catholic Church; by the plenitude of our apostolical power, and by the tenour of these present, do establish and erect the aforesaid town of Baltimore into an episcopal See for ever, for one Bishop to be chosen by us in all future vacancies; and We therefore, by the apostolical authority aforesaid, do allow, grant and permit to the Bishop of the said city, and to his successors in all future times, to exercise episcopal power and jurisdiction, and to hold and enjoy all and every right and privilege of order and jurisdiction, and of every other episcopal function, and which Bishops constituted in other places are empowered to hold and enjoy in their respective churches, cities and dioceses, by right, custom or by other means, by general privileges, graces, indulgences and apostolical dispensations, together with all pre-eminencies, honours, immunities, graces and favours, which other Cathedral Churches, by right or custom, or in any other sort, have, hold and enjoy. We moreover decree and declare the said episcopal See thus erected, to be subject
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or suffragan to no Metropolitan right or jurisdiction, but to be for ever subject immediately to us, and to our successors the Roman pontiffs, and to this apostolical See. And till another opportunity shall be presented to us of establishing other Catholic Bishops in the United States of America, and till other dispositions shall be made by this apostolical See, We declare, by our apostolical authority, all the Faithful of Christ living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore in all future times; and to this Bishop and to his successors we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders, to visit personally or by deputies all Catholic Churches, to remove abuses, to correct the manners of the faithful, and to perform all things which other Bishops in their respective dioceses are accustomed to do and perform, saving in all things our own authority and that of this apostolical See. And, whereas by special grant, and for this first

first time only, we have allowed the priests exercising the cure of souls in the United States of America, to elect a person to be appointed Bishop by us, and almost all their votes have been given to our beloved son John Carroll Priest; We being otherwise certified of his faith, prudence, piety and zeal, forasmuch as by our mandate he hath during the late years directed the spiritual government of souls, do therefore, by the plenitude of our authority, declare, create, appoint and constitute the said John Carrol Bishop and Pastor of the said church of Baltimore, granting to him the faculty of receiving the rite of consecration from any Catholic Bishop holding communion with the apostolical See, assisted by two Ecclesiastics vested with some dignity, in case that two Bishops cannot be had, first having taken the usual oath according to the Roman Pontifical. And we commission the said Bishop elect to erect a church in the said city of Baltimore, in form of a Cathedral Church, inasmuch as the times and circumstances may allow, to institute a body of clergy deputed to divine worship and to the service of the said church, and moreover to establish an episcopal seminary either in the same city

or elsewhere as he shall judge most **expedient**, to administer ecclesiastical incomes, and to execute all other things which he shall think in the Lord to be expedient for the increase of Catholic faith and the augmentation of the worship and splendour of the new-erected church. We moreover enjoin the said Bishop to obey the injunctions of our Venerable brethren the Cardinals Directors of the sacred Congregation *de propaganda fide*, to transmit to them at proper times a relation of his visitation of his church, and to inform them of all things which he shall judge to be useful to the spiritual good and salvation of the flock trusted to his charge. We therefore decree that these our letters are and ever shall be firm, valid and efficacious, and shall obtain their full and entire effect, and be observed inviolable by all persons whom it now doth or hereafter may concern; and that all Judges ordinary and delegated, even auditors of causes of the sacred apostolical palace, and Cardinals of the holy Roman church must thus judge and define, depriving all and each of them of all power and authority to judge or interpret in any other manner, and declaring all to be null and void, if any
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one, by any authority, should presume, either knowingly or unknowingly, to attempt any thing contrary thereunto. Notwithstanding all apostolical, general or special constitutions and ordinations, published in universal, provincial and synodical councils, and all things contrary whatsoever.

*Given at Rome at St. Mary Major, under the
Fisberman's Ring (Seal) the 6th day of No-
vember 1789, and in the 15th Year of our
Pontificate.*

D U P L I C A T E,

L. S.

R. CARD. BRASCHI ONESTI.

NOTES

TO THE

FAC-SIMILE REPRINT.

The preceding pages, copied in fac-simile, by photo-lithographic process, for the HISTORICAL CLUB, from a very rare pamphlet secured in England by the Rev. Francis L Hawks, D. D., LL. D., and now in the possession of the Rev. Wm. Stevens Perry, D. D., shew that, in marked contrast with the care taken that, at the Consecration of Seabury, and of White and Provoost, all should be done in accordance with the ancient Canons, the Romish hierarchy in this country began with a most irregular consecration, by *one* Bishop—a Bishop “*in partibus*,” and this, as will be seen, authorized by a Papal Bull.

Pages 20 to 32 of the pamphlet herewith reprinted, are taken up with “Extracts from the different Bills of Right and Constitutions of the Thirteen United States of North America; declaring Liberty of Conscience as the Birth-

right of all men. With copies of their Oaths of Allegiance and Trust."

It seems sufficient here, without reprinting these Extracts in full, to cite their Headings, which are, *verbatim et literatim*, as follows :

- New Hampshire Bill of Rights,—Part I. Article 5.
Dated at Concord, Oct. 31, 1783.*
- Massachusetts Constitution, Part I. Article 2. Dated
at Cambridge, March 2. 1780.*
- Rhode Island Charter;—14th Charles II.*
- Connecticut signed the General Convention, esteeming
any particular Declaration unnecessary.*
- New York Constitution, April 20, 1777.—Articles
38. and 39.*
- New Jersey Constitution,—July '2, 1776.—Art. 18.*
- Pennsylvania Declaration of Rights,—Sept. 28, 1776.
—Chap. 1. Art. 2.—Chap. 2. Sect. 10.—Sect. 40.*
- Delaware Declaration of Rights,—Sept. 20, 1776—
Sect. 2. and 3.—Constitution, Art. 22.*
- Maryland Declaration of Rights,—Aug. 14. 1776.—
Art. 33: 35.—Constitution, Art. 55.*
- Virginia signed the General Convention,*
- North Carolina—Dec. 19. 1776,—Declaration of
Rights, Art. 19.—Constitution, Art. 34. 40. 41.*
- South Carolina signed the Convention.*
- Georgia Constitution—Feb. 5. 1777.—Art. 56.*

EXTRACTS from the GENERAL CONSTITUTIONAL DECLARATIONS of the THIRTEEN UNITED STATES of AMERICA, assembled in CONGRESS, September 17, 1787, and the 12th of their INDEPENDENCE.

It is curious to notice the evident satisfaction these Declarations as to liberty of conscience gave to English and American Romanists in 1790, and then read the *Encyclicals* of Gregory XVI, (August 13, 1832), and of Pius IX, (December 8, 1863), denouncing the "insanity" * of those who declare, that, "Liberty of conscience is the right of every man, and that this right ought in every well governed State to be proclaimed and asserted by the law," † and the 79th Article of the *Syllabus*, stigmatizing the error of those who deny "That the civil liberty of every mode of worship, and, the full power given to all of overtly and publicly manifesting their opinions, and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.‡

* "Deliramentum."

† "Libertatem conscientiae et cultum, esse proprium cuiusque hominis jus, quod lege proclamari et asserti debet in omni recte constituta societate."

‡ "Civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendas, ac indifferentismi pestem propagandam."

